Photo, Ewing Galloway, N. Y.

"October moves with magic grace—
It's autumn everywhere."

International Journal of Religious Education

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Hugh S. Magill, *General Secretary*

OCTOBER, 1934 **CONTENTS** **Vol. XI, No. 2**

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Photo, Ewing Galloway, N. Y.

"Home life is not simply duty; it is a festival. No family life is healthy unless it kicks its heels."

When parents share with their children in the joys of seasonal celebrations, they help to make home life a festival.

EDITORIAL

One Pastor and His Sunday School

OVER a century and a half ago the Sunday school began as a laymen's movement. In many quarters it was opposed by the ministers and in others accepted by them with grave doubts about its usefulness. Later on its rise to success and power was marked by the support and approval of the clergy. No minister in many years has raised his voice to wish it anything but good.

That does not mean that there are no problems to be worked out. There are. And one of the knottiest is this—What about the Sunday school and the morning church service? How can they be related wisely to each other? Where does the minister fit into the total Sunday morning program? What are we to do about the Sunday school children who leave before the morning service begins and the adults who come after the Sunday school has closed?

One vigorous and thoughtful pastor, Rev. E. A. Piepenbrok, of Indianapolis, has solved this enigma by "abolishing the Sunday school," as he has called it. His plan has aroused widespread interest. As soon as the Board of Editors heard about it, inquiries were made, and the matter was discussed with Mr. Piepenbrok. In this issue we present an article by a fellow pastor, giving the plan of Mr. Piepenbrok in detail. The writer is not entirely for the plan or against it, which is a good thing for the article itself. He is waiting for the results of more experience and study. However, he does give the plan a fair and sympathetic presentation.

We expect to print next month some comments on Mr. Piepenbrok's plan and his views. For comment there certainly should be. The proposal cuts deep into the prevailing ideas and practices of most of our churches. Any intelligent reader, at work in one of those churches, must have ideas on the subject. We invite a letter conveying those ideas to us. We will make use of all of them that we can. We expect a good many—both for and against!

What Will Happen to Our Children?

A LITTLE girl is lost in the night, or she is kidnapped by a ruthless gang, and a whole nation is aroused. Millions pray for her safety while thousands seek her in every imaginable place. When she is found, one hundred and twenty million people give thanks.

And yet, worse things than kidnapping are happening to thousands of children and young people in our country. The kidnapper may kill the body, but there are forces in our social order that kill the mind and the soul.

Dr. Joy Elmer Morgan, of the National Education Association, says that 3,000,000 children had no school to go to last year. Our Federal Government reports that on April 1, 1934, there were 4,700,000 families on relief. What is happening to the self-respect and to the outlook of these children? The charity that feeds their bodies may smother the divine spark in their souls. Of course they cannot starve, we say, but why cannot we have an economic order in which their fathers *can win for them economic security?* If all these children grow up always expecting to receive but not to give, we will have no one to blame but ourselves.

Although millions of our children and young people have received training in our public schools in the past, and are now better prepared to work than ever before, there are less chances to work. Unless some fundamental changes can be made in our economic order, thousands of our children will never be able to get jobs. Vocational opportunity is decreasing with terrifying rapidity. And those who do find work will have an increasing amount of leisure on their hands. *What will leisure do to our children?*

At present, children pay for most of their leisure. There is little else to do. Churches are closed winter nights, and there is little to do in summer but fish and swim. Here is a town in which the C.W.A. dug needlessly through a hill in an untravelled street. Why did they not build six tennis courts, four quoit courts, and lay out an attractive recreational field? Why could they not build a recreational room for basketball, volley ball, ping pong, bowling, and then why could the churches not join in providing a trained recreational director to guide the project? Why? Because most parents would rather pay money to prosecute criminals and keep them in jail than to make available wholesome, creative leisure hours for their children. At least, this is what we do.

What will happen to the spiritual lives of our children? Not only has Soviet Russia done its utmost to suppress Christianity and Judaism, but Turkey has abolished the caliphate and set itself to banish Mohammedanism and all other religions from its schools. Whether we like it or not, Christianity is in the throes of a great struggle with the secular mind all over the world. The period since the war has been a relatively irreligious period. The spectacle of Christian butchering fellow-Christian inevitably raised the question of the value of the faith both professed.

Will the religion of Jesus mean less to our children than it does to us? If so, how about our grandchildren? What can we do about it? People today need religion more than ever before. The saving power of Jesus is more essential now than ever.

Where is the hope? The home may again become a school of religion. The church may take on new life because we take on new life. Churches may find ways of pooling their resources in providing better schools of religion, and in training leaders, and in guiding the leisure hours of people. We, ourselves, may rediscover Jesus Christ. It is true that every generation must experience a freshening of an old and continuing revelation, to keep itself established in the living God. For us that revelation is found in Jesus Christ.

What happens to us the next few years will determine in a large measure what will happen to our children. The future will be what our children make it.

The Campaign for Better Movies

THE campaign for better movies is well under way and making progress rapidly. This campaign may be said to have begun years ago in the gradually revealed purpose of the producers of moving pictures to pander to the lowest phases of life. The results of that decision have been apparent for a long time in the kind of motion pictures produced for the commercial screen. It is not necessary to go into detail in order to prove that this is the case. Readers of the *Journal* are familiar with this situation in their own communities.

Probably one of the most significant steps taken was launched about five years ago when the Motion Picture Research Council inaugurated a study of the whole situation under the direction of Dr. W. W. Charters. These studies were financed by the Payne Fund and have been frequently referred to as the Payne Fund Studies. About four years were spent in painstaking research and the results began to appear to the public about a year and a half ago. These studies seemed to re-awaken in the public mind an indignation that had already been in existence.

One of the most significant movements has been that undertaken by the Catholic Church in launching its Legion of Decency campaign. This is an effort to commit Catholic people to refuse to patronize objectionable films. This movement has gained great headway in Catholic, as well as in Protestant and Jewish, groups.

Many Protestant churches have likewise taken action in regard to the matter. The Federal Council of Churches has taken an active part in giving a lead to the views of the Protestant churches. A special statement has been issued on the subject pointing out the important facts and recommending four rather drastic measures: namely, that Protestant people cooperate with the Legion of Decency by refusing to patronize objectionable films. Second, that Protestant people remain away from theaters that persistently violate good taste and morals. Third, that the church exert continued pressure to aid in the abolition of enforced block booking and blind buying of films. Fourth, that pastors use the third Sunday in October to discuss this problem.

The leaders in religious education are, of course, deeply in sympathy with these movements. The International Council of Religious Education is desirous of finding the most effective means for dealing with the problem. The *Journal* has published a department of current film estimates for the last three years. Throughout the past year a member of the International Council staff has shared with leaders of various agencies called together to make the results of the Payne Fund Studies widely known. Through syndicated articles and in other ways the findings of these studies have been widely distributed throughout the churches.

It is hoped that all the readers of the *Journal* will become increasingly informed and active in all efforts, not only for eliminating objectionable pictures, but for encouraging the development of the most constructive pictures.

O God—Our Children!

A Prayer by Parents

We give thee, O God, thanks that thou hast shared with us the joyous and creative impulse that is in a peculiar sense thine own.

For these our children are the symbols of our mysterious one-ness with thyself.

Because of them we are impelled constantly to the experience of inevitable prayer.

Grant us the grace to learn when to guide them and when to trust them.

Enable us to achieve wisdom enough to know that incompleteness is not always sin.

Vouchsafe to us the courage to judge them by the direction in which they move and not the point at which they have aimed.

Make us worthy to be their teachers, but, above all, so wise as to be able to learn from them.

Thus may we understand more clearly thine own heart, as it has brooded always over us thy children. Amen.

—*P.R.H.*

How a Depression Hits the Schools

A RECENT study by the National Education Association shows what the current depression has done to the schools of the United States.

For example, there has been a steady increase of enrolment in the public schools, especially in the high schools, during the depression, but a steady decrease of financial support has also taken place; $600,000,000 less were spent on public schools in 1933 than in 1930. On November 1, 1933, 2,000 schools in the nation were closed, but by April 1, this had multiplied ten times so that 20,000 were closed. It was reported that in 1933-34, 1,882 rural schools would not open at all and that 5,108 would have a term of less than six months and that 84,036 teachers would receive for 1933-34 less than $450, and that 209,573 would receive less than $750 for the year. The city schools of the nation employed in 1933-34, 18,600 fewer teachers than in 1931. One city in every eight expected to shorten its school term for 1933-34. Salary arrears owed to teachers amounted at the time of this study to $37,833,870.

At a time of increased leisure, there has been a heavy reduction in educational opportunities such as art, music, dramatics, school shops, domestic science, health activities, and recreational direction that are even more necessary now than formerly.

In addition, opportunities for the handicapped in special schools have been greatly reduced, many night schools have been closed, building operations have been largely suspended in many places, the sale of textbooks has dropped 30% since 1930, and 259 school districts, representing 39 states, have defaulted on school debts.

Such are some of the facts about the way in which a depression hits one of the most basic institutions of life. One could tell a similar story about the home, another about the church, still another about cultural clubs and societies, and one more about social and religious agencies such as libraries, the Y.M.C.A., the Y.W.C.A., juvenile protective associations, and so on. Thus one could make out his case once more for the principle that we are all tied up together in one vast bundle of social life, that what affects some affects all, and that social currents and changes are the business of everybody, since all must rise or fall together.

Improving One's Self-Control

By James Gordon Gilkey

IN ONE of the current volumes on personality-problems the author quotes this pitiful case of inadequate self-mastery. "A certain high-school principal whom I know has never been able to attain the fine position for which his excellent mind and his splendid training apparently qualify him. The reason for his failure is that he has almost no control over his emotional outbursts. If he is crossed in any way, or if he is not given the consideration and the deference which he feels are due him, he hits back with terrific sarcasm at the individual who has offended him. In his dealings with his subordinates, teachers as well as pupils, he has proved to be high-handed and impossibly touchy. Under such a man steady and effective school-administration is of course impossible. The result is that this principal has never made his way beyond a small-town job and a small-town salary. His infantile outbursts have spelled professional disaster."

Anyone who is widely acquainted with teachers, ministers, and professional men and women in general realizes that this is neither an unusual nor an isolated case. The plain fact is that many of us who are trying to help others solve their personality-problems are ourselves the victims of personality-problems which would be comic were they not tragic. Looking back over our own record, most of us are embarrassed to see disastrous evidences of an uncontrolled temper, a childish sensitiveness, and an almost absurd demand for personal recognition and preferment. How can we bring our tempestuous emotions under firmer control? How can we improve our own self-mastery?

The mother of a "problem child" went to a specialist for help. After hearing her story, the specialist did not even ask to see the child, but prescribed a course of emotional training for the mother! The result was that the child quickly was changed for the better. Doubtless, many of the difficulties that religious leaders and teachers find in their work are due to causes within themselves. Therefore, the Board of Editors has for a long time wanted a series of articles by Dr. James Gordon Gilkey, pastor of the South Congregational Church, Springfield, Massachusetts, dealing with some of these inward difficulties. With this article they present the first of these. Other articles will deal with "Judging One's Own Achievement Accurately," "Managing a Secret Burden," "Conquering Discouragement."

Dr. Gilkey has had a wide experience as pastor, consultant, and writer in this field. His books dealing with problems of personal adjustment are: "Secrets of Effective Living," "Solving Life's Everyday Problems," and "Managing One's Self." The Macmillan Company is this month publishing a new book by Dr. Gilkey in this field, entitled "You Can Master Life."

When those who interpret conduct mechanistically have said all that can be said about the power of an unfortunate inheritance, an inadequate childhood training, and existing defects of body and nerves, the fact still remains that any individual who is in earnest about improving his self-control can gradually do so. He may not be able to achieve a perfect and an unfaltering self-mastery, but—as centuries of actual experience have demonstrated—he can make his fluctuations of feeling less violent and less dangerous. Suppose a man is willing to undertake a thoughtful and a rigorous self-discipline in an attempt to enlarge his margin of self-control. How should he begin his efforts?

He may well start by learning to guard himself with special care when he is either physically or emotionally exhausted. There is an unmistakable correlation between outbursts of temper and fatigue. There is an equally clear connection between sensitiveness, discouragement, and resentment against individuals and the weariness which almost inevitably follows any intense or prolonged exertion. Why are most preachers dubious assets to their families on Monday morning or even Sunday afternoon? Why are Sunday school teachers likely to conclude, at the end of a strenuous morning, that the value of religious education is grossly exaggerated? Why are all of us hypersensitive after we have finished preaching or lecturing, and why are we more likely to be cantankerous at the end of the day than at the beginning? It is in moments of exhaustion that our self-control is likely to falter. It is when we are tired, or when we know that we must be tired even though we do not yet feel tired, that we must watch ourselves with double vigilance.

Again, anyone who is in earnest about improving his self-control should make it a rule to stop talking the moment his self-mastery begins to falter. Why? Partly because, in moments of disintegrating control, we are likely to fling out words we would later give half our kingdom to recall. Partly because the mere act of talking intensifies our mood and increases the difficulty of gaining an ultimate mastery over ourselves. As most of us have discovered from sad experience, it is pitifully easy to "talk ourselves into" an extravagant mood of resentment, bitterness, or jealousy. For the disaster finally accruing from the mood we are, of course, personally responsible. Had we been wise enough to close our lips when our mood began to take shape, the storm would never have developed and the bolt of lightning would never have fallen.

It is also important to study ourselves and determine the precise strains which are likely to wreck our self-control. Curiously enough, fatal strains vary with different individuals. Some people, able to endure almost any amount of hard work, go to pieces if they are exposed to even good-natured ridicule. Other people, able to laugh off ridicule, cannot endure personal or financial anxiety.

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The Making of a Good Home

By GARRY CLEVELAND MYERS*

NOTHING else on earth can quite be comparable to the good home. The home I have in mind is not a place. It is the family. Each of its members feels himself worthy and secure, with necessary shelter from emotional storms outside and with wholesome nourishment for best physical development and continuous mental, ethical, and spiritual growth as an individual adapting himself comfortably and acceptably to the larger social group.

In the good home there are opportunity and ability to earn a decent livelihood, which earnings are expended for the greatest welfare of all members of that family. Society has not, however, yet accorded to every home this opportunity for earning nor adequate education for the wise use of earnings; nor has it given very much guidance in the selection of those to be parents and in their preparation for wholesome parenthood and family life.

Parents of the good home are physically and mentally healthy and well matched, with similar social, educational, and family background, devoted to the ideal of mutual love, sportsmanship, and self-denial for each other's sake and for the welfare of the children. Each child learns, in due time, to bear his proper share of the family responsibility. No member expects any special undeserved privilege. Every one plays the game as a member of the entire team.

To this end their parents had, before the first child arrived, come to an agreement, and had covenanted upon the standards and ideals and mode of guidance of the child to be born. Then from day to day and year to year as this child grew and developed, or as other ones were added, they conferred from time to time on matters of the entire family management, studying together their failures and successes, planning for their future course, striving always to abide religiously by their covenants and, in the presence of the child, to be as one. These parents try to act as a committee of two. They assume equal responsibility for the care and training of the children and the family management, sharing, in proportion to their individual strength and time at home, the household work as well as the care of the children, their supervision, and companionship.

Despite this ideal, the prevailing practice is far different. The tradition of masculine superiority still lurks in the muscles, bones, and nerves of most fathers, causing them to strive for dominance in regard to giving orders, expecting the mother to look after most of the details in the care and training of the children and to bear practically all the burden of the labor in the home.

That father who attempts, however, to approach the fifty-fifty parenthood ideal, cheerfully does within the household whatever his hand finds to do, from caring for the baby to washing the dinner dishes. He also exercises positive parenthood in the guidance of the tot at learning self-amusement with his playthings, reading to him, answering his questions, taking well the part the little dramatist assigns to him; playing games with the runabout indoors and out, providing him with tools, and joining in the use of them, welcoming his playmates to participate in quiet home games and creative projects; listening with sympathy always to anything the young or older child has to tell about his greatest interests, joys, or anxieties, never wearying at helping to find materials for school assignments or offering assistance and encouragement at hard places in studies.

In the good home father and mother never sink in their relationships to the level of the commonplace, but observe the amenities of their earlier sweetheart days. They create an atmosphere of culture and refinement; speak in gentle tones, well-chosen and clearly uttered words; and strive to exercise emotional poise at all times.

In this home each child acquires early basic inhibitions, learns to accept "No" unemotionally and rarely hears it. Indeed, he seldom hears commands, and, when requested, his response is honored just as if he were a highly honored guest. Always there are many things he is allowed to have or do with ample satisfaction, and he and his parents enjoy each other's fellowship.

Certain routine matters he becomes adapted to and, as soon as reasonably possible, learns to wait upon himself—wash himself, dress himself, and feed himself—and later to follow certain regulations on his own responsibility: such as, coming in from play, appearing properly prepared for meals, sending himself to bed at a regular time. Acquiring early self-reliance, he attains emotional independence—well prepared for possible bereavement and the need for going on his own when he is grown up.

Outside the few essential unambiguous restraints and regular responsibilities, the child has almost unrestricted freedom to do as he pleases so long as he is physically and morally safe and infringes not upon the rights of others. In his family all can plan and feel safe from having their plans interrupted needlessly by other members. Accordingly, the possessions and the rights of each are thoroughly respected and protected, and responsibilities and duties do not overlap unnecessarily.

With the parents leading the way, each member aims to hold the personality of every other one as sacred, all contributing to help every other one to feel he amounts to something, to acquire worthily and win worthy satisfactions. No question or remark by any one, therefore, is ridiculed or treated with indifference or contempt and there is an atmosphere of family togetherness.

As soon as the first child can toddle he learns to amuse himself and gradually will join in play with other boys and girls his age in the neighborhood, settling his own quarrels, fighting his own battles with not too much supervision, and his home will gradually grow to be the gathering place of the gang.

Each member in this home feels he is loved, feels that everything is open and above-board, has no fears that anything will be put over on him when he isn't looking, nor that any family member will talk ill of him behind his back. Constantly he comes to feel "This is the way

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*Head of the Department of Parent Education, Cleveland College, Western Reserve University, Cleveland, Ohio; and Editor-in-chief of *Junior Home Magazine for Parent and Child.*

The Rebirth of a Country Church

Part I

By Forrest Cleburne Weir*

This is the first of two articles about a small rural church which was brought from death to life. Mr Weir is the present pastor of the church and tells the story in the first person to make the presentation more informal. "But," says he, "it should not be taken as an indication that the pastor claims credit for what has been achieved. The enterprise is a project of the entire church." We have a suspicion, however, that the vision and untiring efforts of the pastor have had a great deal to do with the success of the venture.

—The Board of Editors.

NO longer than a year ago, First Church, Bethany, Connecticut, was on every count well under the average for the town and country churches of the state. But within the space of one year, the average has been far outstripped. The budget has been trebled, and that at the bottom of the depression; church membership, church attendance, and attendance in the church classes have increased fifty per cent; an entirely new curriculum has been adopted; a new staff of teachers has been secured; a live young people's group has come into being; the beginnings have been made on an adult program extending beyond the sermons and the worship of the church; and a trained choir leader has been placed in charge of the music of the church.

Fully to appreciate the significance of these changes, you must have a picture of the situation with which we began. Bethany is a rural town lying just outside the city of New Haven. Its population consists partly of poultry and dairy farmers, and partly of business and professional people who commute to New Haven. First Church is one of the oldest in this vicinity, having been organized in 1763. It has had a glorious past. The first pastor, Stephen Hawley, served for 40 years. Succeeding pastors have included men who became influential religious leaders. A general secretary of the Federal Council was ordained in this church, and the present dean of one of America's large divinity schools once served here. But for some years past the record has been anything but glorious. Attendance had fallen off; the budget was insufficient for operating with a regular pastor; offices in the church had lost their significance; many of the records had been lost, including the constitution; the Sunday school was operated independently, and in a manner to teach irreligion rather than to develop Christian character.

Thus when we began, the discouraging elements loomed large. But they were balanced by a number of encouraging factors. The church had in it a few choice spirits, such as are found in practically every community, who wanted a church that really served its constituency. This group included one man who, according to a *Literary Digest* poll, is one of the ten men who would be most missed from the field of science in the United States. In visiting in the parish, I found others who, although not associated with the church at the time, assured me of their cooperation should I attempt to make the church a vital factor in the life of the community.

When the executive committee invited me to supply the pulpit for the summer, it requested me to study the parish with a view to determining what kind of program might be developed. At the time, the only activities provided were the morning service and the traditional one-room Sunday school. After a two months' survey, I called the committee together and reported an outline of needs for which I thought the church should make provision. One of the recommendations involved calling a regular pastor, and that demanded an increased budget. The committee was frankly skeptical. I suggested that we present our program as one designed to meet the religious needs of the entire community and that we put on a community financial canvass. The committee, though very much interested,

*Pastor, First Church, Bethany, Connecticut.

was still unprepared to assume such a responsibility; but to the suggestion that we call a meeting of responsible citizens from all sections of the town, lay our plans before them, and ask their cooperation, the committee agreed.

The response indicated a very genuine interest. We placed before the group the situation with which we were faced and asked for their counsel. Discussion soon led to the proposed budget. When we suggested the amount needed, several business men commented that surely the sum proposed was not beyond our capacity to raise. A canvass committee was elected by ballot. This committee organized a community-wide financial campaign which lasted for about a month and resulted in subscriptions totaling more than our budget demanded. Although not a single member of the committee was then associated with the church, two with their families have since united with us, and the third continues to cooperate with us. A sufficient treasury now assured, the church issued me a call to become its regular pastor.

To this task I brought not only a desire to rebuild the church, but to rebuild it on the most progressive lines. I was convinced from my study at the divinity school that the work of the church can not be separated into spiritual and educational branches, that the whole church is set to do one task, and that the doing of that task is at once both educational and spiritual work.

The most immediate point of attack was the morning church service. I began by devoting as much time and care to my sermons and the order of worship as I would had I been in a large and prosperous church. This served to awaken at least the curiosity of the folk in the community. They began to come, and most of them have stayed. I planned a series of sermons for the fall which attempted to set forth my conception of the church's function in the community. To many these were just more sermons, but to a few they were suggestive.

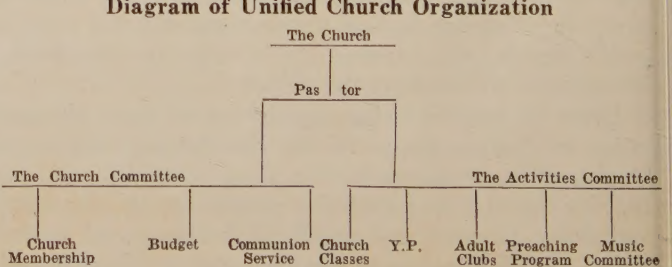
The time of the annual meeting approached, and I learned that a committee had been appointed the previous year to draft another constitution. This information not only opened an opportunity, but laid upon me the necessity of acting quickly. At the invitation of the committee, I met with them. After the general lines of the constitution were agreed upon, I explained my idea of a unified church program and suggested that the organizational set-up provided by the constitution should form the necessary basis for carrying out that program.

The committee was interested but reluctant to take responsibility for making such a radical proposal to the church. We decided to call an informal meeting at which we would discuss the matter with all the responsible members of the church. To this meeting we invited Dr. Paul H. Vieth, of the Yale Divinity School faculty, who restated briefly the principle that I had previously explained to the committee. Dr. Vieth pointed out that when the church, Sunday school, young people's society, and other organizations attempt to arrange an independent program of worship, instruction, and service, there is unavoidable overlapping and inevitable growth of conflicting loyalties. Since these organizations all have identical aims, in so far as they have valid aims at all, would it not be a wiser procedure, Dr. Vieth asked, to gather up the interests of all of these groups under the church and to develop one integrated program designed to meet the needs of varying ages and interests?

The two objections offered against this plan were: (1) that such a program would be too expensive for our community; and (2) that it was suited to a large church only. These objections were offered in an earnest attempt to evaluate the worth of the idea. We allowed ample time for discussion at every point. Many statements had to be explained and illustrated. But all our discussion was conducted in a frank and genial manner. Soon members of the group began to champion the idea. When they all fully understood what was involved, they voted unanimous approval of the plan.

Following this mandate, the committee drafted a constitution* which recognized in the very structure of the church's organization, in its provision for officers and committees, and in its provision for an educational program that church, church school, young people's society, and other organizations are not separate from each other, but co-ordinate functions of the same church. The central point in the constitution at which this idea was clearly expressed was in the provision for an "activities committee." The regular church committee with specific authority over the membership of the church was kept in the set-up. But instead of a whole series of standing committees to supervise in an unrelated manner the various activities going on in the church, our new plan placed one central committee over all of them. The constitution provides that: "This committee shall consist of the pastor, as chairman, and four other members, who shall be elected for a term of two years, elections being so arranged that the terms of only two members shall expire at the same time. This committee may add to its number representatives of organizations in the church not otherwise represented, who shall have all the privileges of membership, except the right to vote. This committee shall organize, administer, and supervise a comprehensive program of activities for all ages of the constituency of this church, including worship, preaching and teaching, evangelism, missions, music, and whatever else is essential to moral and spiritual upbuilding. It shall appoint the necessary officers and teachers and committees, except the pastor, to carry out this program, provide for the training of such workers, and, when necessary, remove them from office for just cause."

Diagram of Unified Church Organization



At the final committee meeting before the church meeting was called, two members raised objection to including this article in the constitution. Said they: "We are not opposed to carrying out the idea. But if our next pastor is unfamiliar with or uninterested in this type of program, responsibility for continuing it will still rest upon the officers of the church, since it is definitely pro-

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*A mimeographed copy of this constitution may be secured by sending a request, accompanied by a self-addressed, stamped envelope, to the International Council of Religious Education, 203 North Wabash, Chicago, Ill.

A Man Who Abolished His Sunday School!

Pacific School of Religion Berkeley, Calif.

As Reported by E. G. HOMRIGHAUSEN*

THE pastor of the St. John's Evangelical Church of our city, the Reverend E. A. Piepenbrok, has created a stir by what he calls the abolition of the Sunday school in his church. Much has been heard of it. A simple, short paragraph in a religious paper brought him so many letters that he had to prepare a mimeographed reply. He is enthusiastic about his new plan. And his enthusiasm has become quite contagious. Let us interview him and get his news at first hand.

"Mr. Piepenbrok," I asked, "they say you have abolished the Sunday school in your church? What has been your success during its short trial?"

"I have been thrilled by its success. Attendance has been better, old faces are becoming familiar, and I feel as if the church is beginning to do her real task. I am not saying anything about the future, but I am convinced that my plan holds within itself the solution for the church's future. Protestantism must come to it by some such similar way or perish!"

"That is a strong statement! But first tell me, why did you make this change?"

"Well, first I was noticing, as many preachers have noticed, how many of my Sunday school pupils went home after the school session. Among these were many members of the church. I never had an opportunity to teach and meet and worship with my congregation. I faced the problem of doing something about that leakage. And, of course, I faced the problem of the worth of the whole Sunday school program."

"What do you mean by that, please?"

"Formerly we had the method, followed in many churches, of having the Sunday school first, divided into its typical divisions according to age. These departments were headed by devoted leaders whom I had trained and who had attended local training schools and schools of our denomination. I knew these leaders. As you know, I am, or was, an enthusiast for religious education a number of years back. Then—in orthodox fashion—we followed the school with the usual church worship, during which I led the worship of my 'old faithfuls.' I selected a text which I thought would be interesting, and I have had a more-than-average success in securing attendance, as you know. That *was* our set-up.

"Now, instead of having two distinct meetings of school and worship, we have practically abolished one. Or, rather, I will not say we have abolished the school, we have incorporated it into the worship period without diluting the latter. We still have the school for all children below the intermediate age. We now have school for the younger groups at the same hour we have our teaching-worship period for all above the junior age. This dual arrangement lasts one hour and fifteen minutes. We encourage family attendance, and the success has been unusual. Many of the children are attending worship with their parents. I preach from a text selected from the International Uniform lesson for the Sunday, except on special occasions. Of course, my sermon has to be simpler and worked out in more picturesque style and language. While the older groups worship, the younger groups are being trained in worship and educated in the rudiments of the Christian faith. That is our plan."

We present this article knowing that many of our readers will disagree with it. The article, however, deals with a warm spot in the minds of many church leaders. This is proved by the fact that when a one-inch paragraph mentioning Mr. Piepenbrok's plan appeared in a religious paper, he received so many letters of inquiry from ministers and others that he had to prepare a circular reply.

In publishing the article, we neither approve nor condemn the point of view expressed. We know that our readers will do both! Letters are invited and we await them with keen anticipation.

—The Board of Editors

"But why did you abolish the senior school?" I inquired, and added, "It seems to me that such an old venerable institution which has been native to American Christianity has its place. People want an informal period to discuss great questions, and they want to meet informally too. Don't you think your plan is weak here?"

"I have heard that argument before! Now, let me give you a few facts which are self-evident. First, what you say is true in part. But, is the school really doing a respectable and thorough job of religious education? With all its teacher training work and equipment, has it really created a spirit of reverence, worship, love for the church? Honestly, now? How much discipline is there in the average school? And do you think that our teachers—even if they are trained and devoted to their work—are capable of teaching the Bible, especially to the older groups, as well as the pastor, who is especially trained for that work? And as for informal discussion, is real religion, at least the core of the Christian religion, a thing people can discuss? Is there not something authoritative about the Christian religion which is simply not touched upon in the average Sunday school? How much discussion is expertly handled? Where does it lead to?"

"Well, yes, I admit you have raised some serious questions. But what about the young people?"

"That is where my plan works out best. Youth does not want religious teaching from incompetent teachers. And they dislike the atmosphere of much school teaching, which often never gets down to the bed rock of the biblical lesson, and is often done without any real discipline. Young people like discipline and expert, authoritative teaching. And they like such teaching in the church, where the atmosphere has been deliberately made for quiet and reverenc by the best architectural skill. One more thing is this—why do we lose so many young people, especially those around fifteen years of age and a bit older? Is not one reason because they see that Dad does not go to church? And they have never been trained to

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look forward to the worship period in the educational program of the school. Now, with my plan, Dad has no excuse! And worship is made attractive. Our whole program is only an hour and a quarter long, and he can come with his whole family. He can sit with his boy. He does not need to stay for two distinct meetings, and get all fagged out by the time the real worship of the church commences. We have seen fathers and mothers in our worship under this plan who simply could not come before."

"Do you mean that this plan revives the old idea of family worship?"

"It certainly does. It is not a question of attending *either* the school *or* the church worship, or both. That is one thing to our advantage. But our worship is such that the whole family can understand. And our church for once has a unified feeling in this matter. Formerly we were atomized. Now the pastor of this church really meets all of his people. He is really their pastor, and not the pastor of a fraction of the membership. Worship is no longer something tacked on, to which school pupils come all fagged out. It is now central with us."

"What does this do to your organized classes? These are quite deeply entrenched in many churches." This, I felt, was another important question.

"I know that problem. Luckily we do not have so many of them. But organized classes have been the ruin of many churches. They atomize them into frictional units. With our plan, classes can still be maintained or organized, but not on a Sunday. There is a higher unity actually operating here with us. Really, isn't it embarrassing to ask some preachers, 'Where is your church?' when the church is not *a* church, but a number of fractional groups. In our plan we have no such mechanics. The church treasurer is the only treasurer. The preacher is the only teacher."

"Did you encounter any opposition from your trained leaders when you proposed this plan? It would seem to me that with our trained leadership, some one with a knowledge of modern religious educational methods might have called many of your theories in question."

"I found no opposition at all. My teachers were only too happy to be released from their teaching responsibilities and to be taught. And my board saw in this plan a church-centered program. As to the theorist, let me say this: My own opinion is that the Sunday school is not a sacred institution! We must have a larger aim than merely the maintenance of old institutions. The school was not doing the work I felt it should do—it did not create a church-minded people, it defeated the worship element of religion which is the main objective of Christian character. Does the school educate in worship? I ask these questions in a matter-of-fact way, and I do not care about theoretical guess-answers. Is it not nearer the truth to say that the school has failed miserably?"

"Now just a few more questions. One—what about those younger classes? Do those teachers ever come to church? And further, is there no other educational work done by your church?"

"I am glad you asked these questions. The teachers alternate in attending worship. We are doing more training in worship in these younger classes: that is, we do not divide them as much as we did. Children must learn to worship as a community. Our teachers specialize in training in worship. As for your next question, we do have other educational work. I have a Saturday school which has carried through three years. Now I am working on the curriculum so that I personally, with other helpers, can give my children in the intermediate and junior ages three years of expert Bible and religious studies. This Saturday work is carried through during the public school year up until Easter and lasts about two hours on Saturday. Besides, we have our junior and senior young people's groups for social expression and discussion, and we have a men's brotherhood for similar purposes. And our ladies have their service, educational, and social societies, too. So you see we are providing for them in other ways. But we keep Sunday for the church."

"I am going to await the final results of your experiment. I am not willing to plunge into the untried until I see this thing work out successfully." This seemed to be the only fair attitude for me to take.

"Good, I like that attitude. But I think Protestantism must move on toward the ideal of the old Catholic faith: namely, to get people to going to *church* again, as if the church were a unit, a teacher, a station at which God's Gospel can be heard from one who knows not only the textbook of Christianity, but the human heart as well. And what he says will be biblical, simple, worshipful, challenging, and true so as to brook no opposition. There should be a place of worship where people come together to hear about the only God there is. And what the preacher says should make one want to worship and repent, and not discuss. God cannot be discussed. And people want that more than they want the opinions of a preacher who is always, in Sunday school fashion, *talking* about something that makes you chaotic within. We are now getting at the essentials."

"I can see the good points in this program. And I realize that much of Protestantism is a chaotic mess, and that much of our trust in laymen's religion has been a poor makeshift. And the ministry has suffered much. But I guess I am still too conservative to change. I have a hard time launching out into the deep. I can see that this plan gets people fresh on Sunday mornings for worship, that its shortness does not tire folk, and that it fares much better than the usual combined plan which is a bedlam of confusion as the school marches from school to church, or the reverse if the school is after worship. I can see that even old folk who like a quiet worship can get it here. And your plan has the merit of simplicity, as compared with others I know. But—but, I guess my doubt is due to my old Sunday school days. What do you think?"

"I think you have diagnosed your own case. I am not worried about doing anything as it *was* done. I want the church to do what it should do in this age. The old school may have had its day, but to me it is an anachronism filled with just a lot of pure uselessness that often runs into detriment. I welcome your inspection any time. And I want to admit that this plan may not work out at all in all churches. But for us, with our membership around seven hundred, and with our type of people and the success so far attained, I think we will never go back to the old plan! And my people are agreed! But you can have the last word."

"All right. I think the *preacher* has something to do about this plan too! Only a preacher with a dynamic message and possessed of tact and human sympathy could do it. But if it does the real thing, I wish you success!"

Enlisting Youth Through Special Days

By Raybon W. Porter*

FOR some years a theory which we have held concerning young people's work has been growing into the conviction that during the period of an individual's life known psychologically as adolescence, but more truly called "the age of romance and adventure," the traditional round of weekly church services, such as Sunday school, preaching, prayer meeting, and young people's society meetings, is not sufficient to appeal to the finest interests and enlist the great energies of youth. In our experience the observance of special days and an annual young people's week have proved an invaluable means of interesting large groups of young people in the church and in helping them to develop finer attitudes and better skills in Christian living. We make bold, therefore, to tell of some of our experiences and observations and to offer a few suggestions.

All too often special day observances are confined to Christmas, Easter, and Children's Day, and even in these young people are seldom taken into account in the plans and presentations. It is also true that in many churches special day programs have been used to "parade the choir" or to "show off" the children for the entertainment of the congregation and leaders have failed to recognize the great educational opportunities which the special days of the church year afford.

Making Christmas Meaningful

A few days ago a pastor friend related his experience in effecting a change in the observance of Christmas in his church. It had been customary to have the children present their "Christmas exercises" at the Sunday school hour and for the choir to give a cantata at the evening church service. The young people had been consistently ignored in the plans and consequently were totally lacking in appreciation of the real significance of Christmas. In a camp retreat with the pastor and other leaders late last summer, the young people discussed the matter and expressed their desire to have a part in the Christmas observance. A committee was appointed to study materials and work out a plan which would be presented to the young people's council and to the board of Christian education. The plans finally adopted, two months before Christmas, included a pageant in which practically all the young people of the church could participate. Three groups began work—actors, musicians, and those who were to be responsible for the costuming and staging. Each young person was given a choice as to the group in which he desired to work. In the weeks immediately preceding Christmas, a part of the regular church school period was used in interpreting Christmas hymns, in studying costuming, and in getting a general background of appreciation and knowledge of the nativity story. When the members of the cast met during the week to practice for the pageant, they were enabled to proceed with intelligent purpose. All of these activities were carried on in the spirit of reverence and the result was not an entertainment but an impressive and sincere worship experience.

In another church, the young people's group had usually been enlisted in the Christmas observance but merely to take a part in a play or program which had been chosen by adult leaders. This group felt they would like to present the Christmas message in a different way. After some discussion they decided to re-enact the Christmas story in "living picture" form. In their desire to do this in the most artistic manner, they found it necessary to study several great masterpieces of art and the best Christmas music. A most impressive service of worship was the result.

Memorial Days

Instead of celebrating Armistice, Independence, and Decoration days in the church by merely eulogizing heroes of war, would it not be better to stimulate the desire and the will to peace? To this end we have attempted to guide young people in their plans and programs for these special days. For example, on last Armistice Sunday a program on the theme "The Desire for Peace" was presented by a young people's group at the Sunday evening church service. It included an appropriate call to worship; a prayer for peace; Scripture reading, Matthew 5:39-48; singing of the hymns, "God Save America," "America, the Shouts of War Shall Cease," "My Country Is a World"; the poem, "The New Earth"; and "The Unknown Soldier" by John Haynes Holmes, given as a dramatic reading.

A presentation of Fred Eastman's one-act play "The Great Choice" as the climax of a worship service or at the close of a series of discussions on such subjects as "What Is Patriotism?" "How Can We Get Rid of War?" "Disarmament," and so forth, has proved most effective in changing attitudes toward the war system and in stimulating young people, particularly, to individual and group action in the cause of world peace.

Inter-racial Goodwill Sunday

It was a matter of grave concern to the leaders of both high school and college groups in a certain church that many of the young people were unchristian in their attitudes toward other racial groups. At a meeting of the young people's council called for the purpose of planning program emphasis for the year, it was decided that both groups would undertake serious study and discussion of the problems of race relationships and bring the matter to a climax with a joint meeting on Inter-racial Sunday.

Under the guidance of a wise and tactful adult counselor, the following significant situation developed: Two outstanding representatives, a boy and a girl, of the Negro, Spanish, Oriental, American Indian, and white races were invited to the counselor's home for an evening of fellowship. The sincere, open manner of the hostess won an immediate friendly response from the guests and soon

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they were talking quite freely and frankly about mutual problems and interests. In the course of the evening's conversation the question of how to promote better understanding between racial groups in the community arose. It was suggested that each one give some serious thought to the matter and then come together again for an exchange of ideas. All agreed to this and a date for meeting was decided upon. When they came together again in the same home, there was perfect freedom in sharing ideas and making suggestions. Upon the request of the white couple it was decided that the counselor should lead the group in a panel discussion at the church on the same question and that all the young people of that church should be invited to sit in. The setting and informal atmosphere of the home was reproduced as nearly as possible. Over one hundred white young people came to witness a real demonstration of youth of all races gaining a better understanding and appreciation of one another as they had fellowship together over a cup of tea. Needless to say, racial distrust and prejudice gave way, in many cases, to respect and appreciation as a result of this experience.

Honoring Motherhood

The Mother's Day idea, like Christmas and Easter, has often suffered in the hands of commercialists and sentimentalists. This annual occasion, however, may be used as a time not only for paying tribute to the life and love of mothers, but may furnish a twofold opportunity for a much neglected phase of Christian education—training for Christian marriage and home life, and an appreciation of the sacredness of parenthood and the right of all mothers to proper medical care.

The young people of our church at the Mother's Day season last year were studying and discussing a series of lessons on the Christian home. On Mother's Day the Sunday school period was used to emphasize the privileges and responsibilities of young people in the home, and at the evening service the Mother's Day masque "A Weaver of Dreams" by Grace Sloan Overton was presented by a group of girls, after which the boys conducted a fellowship tea for parents in the parlors of the church. A week or so later this same group sponsored a city-wide meeting of young people at which a member of the International Council staff spoke on the subject "Christian Youth in Preparation for Marriage and Home Life."

Young People's Week

Several denominations are promoting an annual young people's Sunday in the local church for the purpose of presenting the young people's program to the entire church membership, or to raise funds for the denominational work with young people, or both. For several years we have sponsored a young people's week in the early summertime, climaxing a week of recreational and service activities with a youth's day at church on Sunday. The programs have varied from year to year but the general goals have been:

First, to develop a greater spirit of cooperation and fellowship among the various young people's groups in the church.

Second, to intensify and magnify for one week the four phases of the church school program—devotional, recreational, community service, missionary—and to enlist the talents and resources of personality of all the young people in the varied activities of such a program.

Third, to raise funds to help in sending young people to training camps and conferences.

Recreational features of the week have included picnics, carnivals, circuses, outdoor pageants, stunt programs, international festivals, and an Indian Pow-wow. Devotional programs, such as Sunday morning church worship, outdoor vespers, pageants, music, and dramatic worship services, have been planned and presented by the young people. For community and world service projects there have been inter-racial group meetings; missionary plays; presenting of gifts of money and supplies to orphans' homes, hospitals, and schools; equipping a playground for Mexican children; and supporting a foreign missionary. In six years in one church, more than one thousand individual young people participated in this annual young people's week program, and approximately one hundred and fifty persons received financial assistance enabling them to attend denominational and inter-denominational leadership training schools, camps, and conferences.

The Spirit of Youth

The church that would capture the imagination of its young people and enlist their fine abilities for high purposes would do well in planning its year's program to keep in mind the possibilities inherent in these special day observances, for the most potent force in building a stronger church, a better community, and a new world is the spirit of youth as expressed in this poem by Mrs. Hazel Murray Beardsley:

> We are the army of the young,
> Short years ago our chief concern
> Was just to live, to sleep, to play.
> But now this childish life will not suffice,
> Within our veins the red blood surging
> Calls us from simple childhood ways,
> To do, to dare, to know.
> A way of life adventurous we seek.
> We care not what oppose, or may befall;
> Give us the chance to live for some high cause—
> We give our all.

International Council Summer Enterprises

THE leadership schools and summer camps of the International Council have recently closed another successful and profitable season. The total attendance, 1,098, was considerably larger than that for 1933. A new feature was undertaken in combining the Winnipesaukee Leadership School with the Connecticut Summer School, resulting in the largest attendance that there has ever been on the Winnipesaukee grounds. Laboratory schools for the children of adjoining communities were held in connection with the leadership schools at Lake Geneva and Lake Winnipesaukee. This was the first year such a school has been held at Lake Winnipesaukee.

The Christian Youth Council of North America held its quadrennial session at Conference Point on Lake Geneva, Wisconsin, June 26-July 1. This Council usually meets in connection with the International Council Convention, but due to changes in the plan, it met separately this year. The Council is made up of four young people and one adult leader from each denomination, each state and provincial council, and certain related agencies. The theme about which activities were centered this year was, "Christian Youth Building a New World." There were one hundred and thirteen youth delegates, twenty-five adult leaders, and thirteen additional resource leaders, making a total membership of one hundred fifty-one. The group did a significant and worthwhile piece of work.

Trails of Beauty

By Ruth Hannah Chalfant*

"To meet a young person in the realm of his own great enthusiasm . . . is an adventure to be desired by every adult," says the author of this article, and she speaks from a rich experience of shared enthusiasms.

"COULD we have meetings that are not religious in the church on Sunday nights?" asked a group of young people who had become dissatisfied with their usual type of meeting.

Wanderers in the land of ideals and dreams were seeking something, but were afraid of religion. This question, asked by church leaders of tomorrow, demanded immediate attention. Young church members, shying from an imaginary overpiety, wanted to center Sunday's activities in the church, but they dreaded certain elements connected with the informal type of religious meeting.

"If not religious, then what kind of meeting do you suggest?"

"Oh, just anything; we don't care what."

"How would you like to follow some trails of beauty into the fields of art, music, literature, and the lives of people?" their leader asked.

"That sounds great!"

The fact that our trails led us constantly into the field of religion was not opposed by the group. The approach, being made from a different angle, brought about a natural respect for and interest in the very things which had been specifically barred a few weeks earlier. An evening spent in the study of da Vinci's life, with at least thirty minutes given to the interpretation of his painting, "The Last Supper," and a worship service centering around that incident in Christ's life, aroused deepest reverence. After the meeting, the young people stood and talked for a long time around the candle-lighted picture.

"Do you know, I feel ashamed never to have thought about that Last Supper," said one of the boys.

Someone standing near replied, "Well, it is no wonder we can't lead meetings when we don't know much about these things."

That remark made one of their secrets clear. No one, whether young or old, wishes to be asked to take a place of leadership in a line of thought in which he does not excel, in a small degree at least. In many churches, children have little opportunity to reduce their self-consciousness by active participation in the services. Then it should not cause wonder when, as young people, they fail to step in and offer active leadership. The interest of any person in a subject must be aroused before he appreciates it; and, certainly, appreciation of God is essential to belief in him and work for him.

One of the finest things about our trails was that they led us to simplicity, beginnings, and creativity. As a companion meeting to our Sunday night services, we had a Craft Club once each week during the first year. Now we have turned to hobbies. God's great act of making trees was made more wonderful recently through using one man's hobby as an illustration. It was a collection of canes made from the many varieties of California trees. From ships to poetry, we share our hobbies and, with them, ourselves.

To the beat of tom-toms, one Sunday evening, the "Indians," in ceremonial dance, surrounded the camp-fire in our young people's room and told some of the legends of their people. Mondamin (corn) was shared and thanks given to the Great Spirit. Then we heard their interpretation of the Twenty-Third Psalm and the Lord's Prayer.

"Somehow it makes God more real when you see him as the Indians did, doesn't it?" said one of the girls. "And the Indians seem more civilized when you hear their legends."

To meet a young person in the realm of his own great enthusiasm, and to lead him through various lines of thought to see that the greatest contributors to the world's knowledge are but discoverers of the natural phenomena which the greater mind, God, has given to the universe, is an adventure to be desired by every adult. But, never forget! You cannot interest others unless you, yourself, are possessed by the ideas you seek to share. This means that we adults must do some creative thinking before we can attempt to lead persons of any age to a higher place in life.

"Are there any new trails you would like to add?" the group was asked in the spring.

"Once in a while we might have current events to see what beauty we could find in what is going on about us," suggested one person.

"Oh, no, I don't think that would be like a religious meeting," said a boy who a few months earlier had objected to anything religious. "Let's continue as we are doing."

During the spring months our trails of beauty frequently led us to nature. One evening we worshiped through nature hymns, prayers, and Scripture. When the name of Thoreau was mentioned, a sigh came from one of the high school fellows. "We had all about him in school," he said.

The leader replied, "Well, have you ever heard . . . ?" and for thirty or forty minutes she told of that great poet and nature philosopher, from whom we may always learn. Before she had finished, the same boy, leaning forward in his seat, interrupted long enough to say, "Where did you get all of that? I thought I knew Thoreau, but I guess I had only heard his name." How often we think we know a great personality when all we really know is his name!

There have been many interesting reactions to our attempt to arouse appreciation of the beautiful. Frankly, some adults have been skeptical. One man visited our meeting one night when we were thinking of the high place of music in life. At the close of the service he was quite perturbed. "I am surprised that you would conduct a religious service without a word of prayer." The leader's answer was, "Could you not pray with us in those three prayer-hymns, when with heads bowed we offered our thanks and petitions together? Have we been led so far astray that our spirits cannot pray through song?"

Here are some comments from the young people.

(Continued on page 38)

*Washington, Pennsylvania.

Family Worship Today

With Two Suggested Services

By P. R. Hayward

HOME worship, like many other things these days, is not what it used to be. It used to be quite general—and now many church families know it not at all. It used to be regular—and now it is spasmodic. It used to be formal—and now it is so informal as to become often a discussion (or an argument). It used to contain only Bible reading and prayer—and now it varies from quotations from the church calendar to Kilmer's poem about "Trees." It used to bring all the family together—and now it often emphasizes the fact that the family is never together, even at meals. It used to be expected of all persons when they joined the church—and now it just isn't!

There have been many changes, therefore, in the attitude and practice of church people in regard to family worship. In the face of these changes, what is the modern church home going to do about the matter? Perhaps, since home religion is being widely emphasized this year, it would be helpful to see just how some families do take care of this matter of home worship.

Some Just Leave It Out

Some, it is quite clear, just leave it out.

One of the finest Christian men I have known surprised me not long ago by telling me why he wanted his children to grow up in the church and Sunday school. He said that he and his wife were not able to give any help or guidance to their children in what he called religion, the Bible, what to believe, prayer, "and all that, you know." If I had been asked to name the one man in that church who would most likely make especial provision for this matter in his own home, I would have named that man. But he was so tied up with business, church work, and community matters that he had no time. And perhaps the church had never given him much help as to how to go about it. There is a distressing number of people in the church who just leave the matter out entirely.

Others Follow a Formal Plan

Others, one can be sure, follow a somewhat formal plan. It is based upon the practice carried over from an earlier generation. It occasionally follows the older habit of having a daily service, to which all in the family, including servants and guests, are invited. The father usually reads a Bible passage, and prayer is offered by him or by some other person or persons. In many cases the practice is for all in the group to offer prayer in turn, beginning at the oldest and passing on to the youngest or the newest person to "profess religion" and join the church. There are many values from such an experience; some of them come perhaps from other and wholesome family experiences in which all have a share.

It is to be hoped that in such cases the formality of the service can be modified by some more informal elements, such as a friendly chat about the day's events or personal problems, interesting and helpful religious literature to supplement the Bible, poetry, singing of hymns, and so on.

Others Use Prepared Services of Worship

In some homes it is the practice to use certain services of worship prepared for such use. The Federal Council of Churches each winter issues a booklet for use during Lent. These are purchased by churches and supplied to their members and are used by many thousands who do not use any such service at any other time. Special books are prepared for this purpose. *The Meaning of Faith, The Meaning of Prayer,* and *The Meaning of Service* by Dr. Fosdick are used in the same way. Many denominational publishers issue or circulate books and pamphlets prepared for this purpose.

The use of such material can be very helpful. It enables people to get started on some plan of family worship when they could not devise one of their own. It broadens thought and ideals. But, it also runs the risk of becoming mechanical and meaningless. Such material needs to be supplemented by occasional friendly discussion so as to keep the experience related always to life as people must live it.

Some Have a Special Room

A friend of mine tells with much joy of an experience of his when visiting in a certain home. When he came down in the morning the two, husky, high school boys of the family asked him to come into a small alcove off the living room with them. There was just room for the three of them to kneel on a low stool before a picture of Christ. That alcove was a "prayer room" or a "worship corner" where anyone in the family went at any time to read the Bible or other inspirational literature, to pray, to meditate, to think over any special personal problem. Sometimes several went together, at other times one alone. It was the spiritual worship center of the home.

A small room is sometimes set aside for such a purpose. In other instances, merely a corner is available. In any case, by suitable equipment and a wise use, many spiritual values will come to all in the family through such a plan.

Others Worship Around Home Experiences

Still others like to have their home worship at times center around some special home experience. For example, when a guest comes there is often a new experience of life for everyone. It needs to be interpreted. Perhaps one of the children has to give up his bed or room because the guest is there. Is the outcome to be good or bad? Such a service as that given on the opposite page will be helpful at this point. Some families could well prepare their own services of this kind, build up loose-leaf notebooks that would become family treasures as well as books for family worship, and thus help to enrich by spiritual beauty and moral reality the everyday run of life.

For after all, beyond all methods, lies *life.* And home worship will be a reflection and a reinforcement of our enthusiasm for life, of the values we see in it, of the interpretations we put upon its commonplaces, and of the lights that we find in its robes. Thus, our family wor-

ship, at stated times, in unexpected moments, and in unplanned interludes will both reveal and create what life is gradually coming to be—for us.

Gratitude for the Guardians of Life

A Service of Home Meditation

At some informal time, just as the evening meal is finished and while the dishes wait, or when the fireplace glows into the faces of all the family, including the dog, let copies of the following service of "Gratitude for the Guardians of Life" be put into the hands of all.

LEADER:* A newspaper account sometime ago told the story of an infant of Houston, Texas, stricken with a serious disease of the brain, that had to be taken by airplane to Baltimore for emergency treatment. "Jimmie" Weddell, the famous speed flier, volunteered his life and his plane for the trip. He took off in a bitter wind and hazardous weather. Prince Louis Ferdinand, son of the former German crown prince, gave up his seat on the fast plane to New Orleans to aid the flight. Skilled surgeons at Johns Hopkins Hospital made ready to receive the patient and give her a careful examination even at three o'clock in the morning. Logan Flying Field was covered with snow and ice and no local planes had gone aloft on account of the storm; however, the field was made ready. The mayor sent a city ambulance to await the arrival of Sue Trammell, tiny and unknown, but all-important because her life was in danger. Then, shortly after three o'clock, out of the darkness, a roar was heard from the sky, a light appeared, and the plane of mercy swooped down upon the field and little Sue was handed over to one of the most noted brain surgeons of the world. All these persons were devoted guardians of the life of a small child whom they had never seen.

QUIET MEDITATION (On the facts of this news item).

LEADER: For all the unseen Guardians of Life,

FAMILY: We thank thee, our Lord.

LEADER: Our minds go out to stories we have read of other pilots who flew through the dark to carry medicine to stranded hunters in the North, of mighty ocean liners turned aside from their courses to aid one humble, stricken sailor. For these and many other Guardians of Life,

FAMILY: We thank thee, our Lord.

READER ONE:** For doctors and nurses; for ambulance drivers and orderlies in hospitals; for mayors and policemen; for all those who guard the sick and restrain those vicious persons who would destroy the lives of others,

FAMILY: We thank thee, our Lord.

READER TWO: For patient men and women who peer into test tubes inspecting milk to keep it pure; for servants of the public who examine medicines and foods for the good of us all; for those who seek to build a new and better world so that life can be enriched,

FAMILY: We give thee, O God, our heartfelt praise.

READER THREE: For engineers who guide trains through the night, watching the rails and reading the signals because they guard the lives of passengers sleeping in confidence behind them; for sea captains on the bridge, studying the stars and the winds; for inspectors of fire escapes and elevators; for men in the open country who protect roads, repair telephone wires, spy out cracks in bridges, guard against washouts in the hills,

FAMILY: We, who profit from their watchful care, give thee, O God, our thanks.

LEADER: So, for these and all other guardians of life whom we have never seen, whose care and courage make us safe and happy tonight,

FAMILY: We give thee, O God, our thanks.

LEADERS "For I was ahungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthews 25: 35-40)

PRAYER *(by all)*: O God, thou lover of all life, we come gratefully unto thee as the giver of all good impulses by which men protect each other. Wilt thou make us also guardians of life. Enable us to protect our own health of body and mind. Make us tenderly thoughtful for each other in this family circle. Help us to see the needs of our neighbors and to meet them with wisdom and sympathetic understanding. Grant us courage to draw a sword against every evil force in our world that degrades and destroys life. Enable us to lend a lifelong support to all that guards and aids it. In the name of Him who gave himself that men might live abundantly.

QUIET PRAYER

LEADER: Amen.

*One of the parents or a child old enough to read easily and well.

**Chosen in advance by number, or the first person old enough to read at the left of the leader. Other readers are numbered in order.

We Welcome Our Guest

A Service of Home Meditation

One of the delightful things about homes is that there can be guests in them. And while each person in a home welcomes a guest in his own right, there is a group welcome that is much more than all these individual greetings put together. For the home is a small society and as such does its own business in its own way. Hence, a service of home meditation is in order for the guest.

LEADER: Now that we are all here, and our family can speak together, we join in a welcome to our guest.

MOTHER: ———, we welcome you to our home. It is ours and so we make it yours. The key to the front door is yours and so I hand it over to you with a bit of ceremonial.* It is a symbol of our hearts, for they, too, are open to you to come and go as you will.

FATHER: I bestow upon you the heritage of our family from the past. The grandparents whose ideals have entered into our lives and helped to make our home what it is are yours. Some of their choice possessions are about the house. Use them and treasure them as your own, for they and this home are one. Something of the spirit of those who have gone before is a part of our family.

ONE OF THE CHILDREN: We hereby bestow upon you a generous share of the things that we especially love. Our pets, our flowers, the garden, the loveliest view from one of our windows, the spot where our sunsets show up the best, our books, our souvenirs and memories of past joys—these are yours because you are our guest.

ANOTHER CHILD OR OTHER READER: We also would share with you our inner and spiritual gifts. The hopes that we children have for life and high adventure in the years to come; the dreams of Father and Mother for us and for all our friends; the difficulties with which any one of us wrestles in seeking to master life; the disappointments that we carry; the needs of our hearts; the love we bear for each other, for life, and for God—these we bring to you, our Guest.

ALL THE FAMILY: Such, then, as we have, we give unto you our Guest, and in the giving you and we become one.

GUEST: Friends of mine, for all these gifts I give my thanks. In return I would share life with you and bring the best treasures of my mind and heart to the sacred altar of this home.

LEADER: "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

And they talked together of all these things which had happened.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

But their eyes were holden that they should not know him. . . .

And they drew nigh unto the village whither they went: and he made as though he would have gone further.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him." (Luke 24:13-16; 28-31)

PRAYER *(by all)*: O God, we thank thee for the ministry of hospitality. We bless thee that so often as we have taken bread together in each other's homes, our spiritual eyes have been opened and new truth has come to us. In our fellowship with each other we have come closer to thyself.

Thus, we come now unto thee, as the Unseen Guest in every soul that seeks thee, and ask thy blessing upon us all. We thank thee for the gracious hospitality that others have granted to us. We praise thee for the welcome that this wide Universe of thine gives to our inquiring minds and our restless spirits. Wilt thou hallow these days that we are to be together. May hosts and guest be enriched by our shared treasures of the spirit, strengthened by our mutual encouragement, emboldened to seek thy will in our lives and in this thy world. So may these days be crowned by thy love and quickened by thy spirit. Amen.

*For short visits or under some circumstances it is not necessary for a guest to carry his own key. In such cases, this paragraph could be omitted.

Religious Education Berkeley, Calif.

The Superintendent's Notebook

By F. Harvey Morse*

Mr. Morse was the successful superintendent of one Sunday school for eleven years. He found a superintendent's notebook, such as he describes in this article, a valuable aid in his work. Other superintendents, both of schools and departments, may not want the same materials in a notebook that he had, but the idea will certainly help any of them.

IN ORDER to correlate the work of all the departments, keep informed at all times as to the progress of the school, and note possibilities for future improvement, superintendents (and department superintendents, too) will find it advisable to keep some sort of a notebook in which to enter such information as will be found valuable in formulating plans.

Unfortunately, published "superintendent's guides" cannot be suited to the needs of specific local schools. However, in an inexpensive loose-leaf book the superintendent may provide space for all matter which he deems essential, and he can arrange it in the form most logical and convenient *to him*.

Records

If the superintendent is to keep in touch with his entire school and watch for evidences of fluctuating interest, he must include in his notebook a *summary* of the vital school records.

Attendance will suggest itself at once. For the general superintendent, weekly enrolment and attendance by departments; and percentage of punctuality will be needed; the department principal will keep similar records for each class in the department.

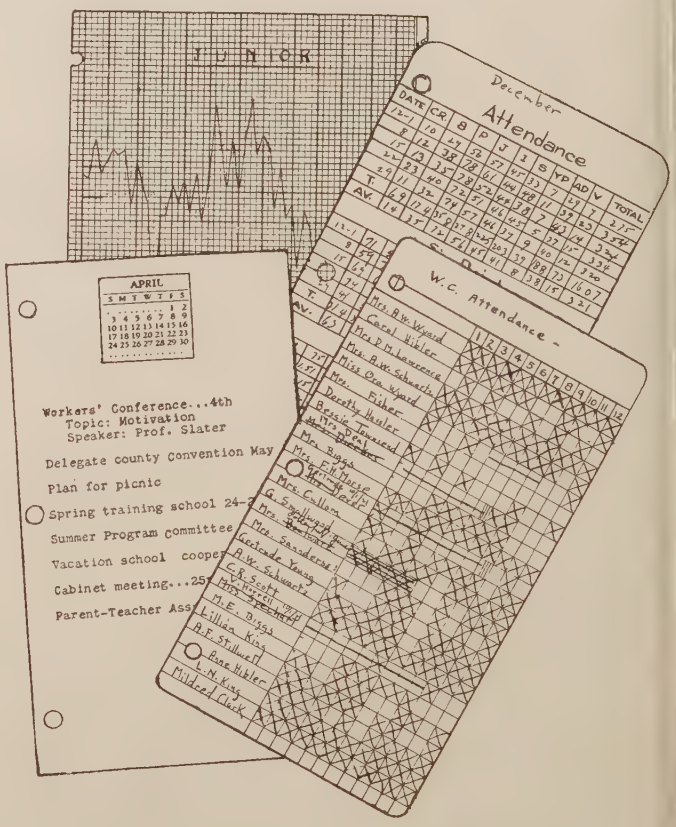
Inasmuch as the church school is a feeder for the regular church worship services, the superintendent will want to know how many pupils remain for the church service, or, in the case of the graded school, how many remain for the graded worship.

A record of workers' conference attendance is likewise important. If the superintendent knows at the end of the year just how regular the teachers have been in their attendance at the conferences, it may help him in making his appointments for the following year. It will likewise reveal points at which there is need for strengthening the conference program.

A record of *offerings* is also important, particularly the number of contributing pupils to gauge the success of the school in training in the grace of giving.

The more progressive the school, the more statistical summaries the superintendent will likely want. The number of prepared lessons, memory work, new members, withdrawals, and number of Bibles brought, may all find places in the superintendent's records.

Practically all the information mentioned above may be most clearly shown by means of graphs. Loose-leaf sheets ruled in small squares may be secured at the stationery stores. If each vertical line represents one week, and each horizontal line a certain unit of attendance (for example), the superintendent, connecting the points established weekly by lines, will have a picture of just what each department is doing.



Birthdays. If the school has no birthday secretary, the superintendent or department leader may want to keep such a record and send suitable cards.

Minutes. Many times the superintendent will be thankful to his notebook for telling him through brief weekly "minutes" what the school did last year or the year before. Such a historical record will show the trend of school thinking and perhaps suggest better ways of doing things next time.

Department Work

The superintendent should have a complete organization chart in his notebook, with a page or two for each department, containing the names, addresses, and phone numbers of all workers (including organized class presidents) with indications of the grades, sex, and so forth. It is also a good idea to include the graded organization chart, contained in the lesson prospectus, and a record of any elective courses. That enables the superintendent to keep in mind the particular lessons being followed by each class.

In his reading, the superintendent may find some idea that might be used in the junior high department; he notes it on that department's page in his notebook. In conversation with other workers he discovers a good way of increasing interest in the young people's department; he writes it on the young people's page where it will be available when needed.

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*Elmhurst, Long Island, New York.

Programs

Leaders should record permanently the worship programs for each Sunday, as well as special day programs. If every superintendent would take a few minutes at the end of each quarter to look over the programs of the previous three months, he might be surprised to find in how many places they could have been improved. This is particularly true if he has also noted on the margins various points of strength and weakness as observed. If programs were studied more, there might not always be the same songs, prayers by the same few, and the same general routine.

The same is true of workers' conference programs, and those of the superintendent's cabinet. They, too, should be preserved and studied. Space should be provided for educational suggestions for these conferences.

A section listing calls to worship, worship themes, and stories will frequently prove helpful in program building.

Standards and Goals

In order to grow, a school must have definite goals. In general, the loftiest aim a school can have is to achieve perfection according to the new International Standard A or Standard B. If the school has been "surveyed" on the basis of one of these standards, the results should be summarized in the superintendent's notebook. The definite immediate goals that developed from the survey should be listed, possibly as in the case of one school, as a "three-year program." These goals and the progress toward their accomplishment should be kept constantly in mind by the school head if he hopes to direct his school into fields of genuine achievement in religious education.

The Tickler

The "tickler" will enable the superintendent to organize his month to month program to best advantage. Six sheets of the book will suffice. He should get a small calendar pad and paste one monthly sheet at the top of each page. Then under each month he can jot down the important special days of that month, e.g. February—patriotic days; March or April—Easter; May—Mother's Day; June—Children's Day; and so forth. On the page of the second and third month preceding the special day, he will make a notation to begin preparing for that particular program. The Christmas program, for example, should be started not later than the October workers' conference; and the annual school picnic plans should be made in March. He will also note on the proper pages the suggested educational theme and speakers for the workers' conference, and items of local business which should be discussed.

Prospective Workers

In his notebook, the superintendent will keep a list of prospective workers, with information that will help him place them in the most congenial places. Even though the staff be complete, one can never guess when a worker will drop out; then the prospect list is an invaluable help.

The Library Pages

Again in his reading, the superintendent will find books which should be in the school workers' library. He should list such books with a brief review and the possibility of future purchase.

Likewise in his magazine reading, articles and program material of permanent value will be found. Such articles may be listed in this library section, or perhaps even to better advantage, on the various department pages.

Winning to Christ

If professions of faith in Christ do not result from Sunday school teaching, an investigation is in order. It is a happy superintendent, indeed, who is able to add many sheets to his notebook listing the names of members of the school who accept membership in the church.

Rocks in the Offering Plate!

By Mabel V. K. Ballard*

EFFORTS to make teaching meaningful often create situations which call for skillful handling by the group leader. Such was the case in a vacation church school last summer. The leader had been endeavoring to make the offering service meaningful. As a result the children had discovered that money was only one of many gifts which were acceptable. They had discovered, too, that there must be thought and purpose in giving and that the thing given, if it were to be a real gift, must be their very own to give. Gifts of various types had been discussed: such as, flowers to be used in beautifying the room and later taken to someone who was sick; pictures to be used in making scrapbooks and puzzles which would be shared with others; tin-foil which could be sold to help the children at the anti-tuberculosis camp. Each Friday the school assembled for a general session, at which time gifts were brought.

On one of these mornings, several junior boys who had not fully appreciated the previous discussions on giving, and prompted by a desire to be funny, put some rocks into the offering plate. When the gifts were brought to the front and the leader saw a pile of little rocks a sense of failure and defeat came over her. Almost instantly, however, there came an inspiration. She accepted seriously the gifts which had been given as a jest.

"What lovely rocks," she said. "I wonder how we can make the very best use of them." Many suggestions were offered but the happiest one came from a little girl who said, "Oh, let's make a rock garden." That suggestion immediately met the approval of the group.

The next problem was what kind of a rock garden they could make. After careful consideration of the many suggestions given it was decided to make one which could be enjoyed by the boys and girls at the children's hospital.

A large cheese box was painted green and lined with metal to make it water proof. This was then filled with soil and rocks which the children brought. Moss and small flowers and ferns were planted. A miniature Japanese bridge and pagoda were made and located.

There was no project undertaken during the four-weeks session of the school which was more meaningful than this one. The rock garden, the result of the leader's skill in handling a difficult situation, was given a place of prominence in the exhibit on the "Guest Night" just before the close of the school. It is impossible to determine all the results of this experience. She did discover, however, a real change in the attitudes of the boys who had brought the rocks in the spirit of jest. Their enthusiasm in having initiated one of the most interesting projects of the school was manifest as they told the visiting friends, in detail, about "our rock garden."

*Birmingham, Alabama.

What Are the Facts?

IN THE June issue, we gave statistics on the lynching of whites and Negroes for the twenty-five year period from 1909 to 1933 and statements showing how far a number of claims are from being facts. In the September issue, we gave a number of brief paragraphs picturing this problem from various angles. In this issue, we draw once more upon Arthur Raper's *The Tragedy of Lynching*, in attempting to answer the question: What can we do in light of these facts? We give suggestions which he made as a result of two years of study on this problem:

The ultimate goal, of course, is the general raising of the cultural level. In the meantime, however, certain steps will hasten progress toward this goal.

"Since police protection, public school facilities and other public welfare services, demonstrably factors affecting crime rates, are controlled at present almost entirely by white people, it is obvious that the primary responsibility for the lessening of Negro crime, the reduction of mob formations, and the eradication of lynchings rests with the white people, and especially upon the white element which votes and thereby controls the collection and utilization of public funds." pp. 37-38.

Primary responsibility may be assumed by white people in eradicating lynching in such ways as the following:

1. By preparing the voteless, propertyless, unattached whites—over half of the Southern white population—for an intelligent participation in citizenship.

2. By securing additional legislation to make adequate provision for the protection of prisoners and to facilitate the apprehension and conviction of mob members. Engaged in a study of this field is the Commission on the Study of Legal Problems in Lynching, which is composed of deans of the Southern law schools. A report of its findings and recommendations is to be made soon.

3. By devising measures for preventing and dispersing mobs, such as the following: providing more secure jails to keep out mobs, and more effective equipment to repel them; consolidating small, poor counties; and refusing to fraternize and temporize with mob leaders.

4. By formulating a public opinion that will outlaw lynching.

"The growth of such a public opinion—which can come only with the development of a more deliberate and saner public—is a matter of education, working through many agencies. In this process, the churches perhaps have major responsibility, as the traditional arbiters of moral standards and the conservators of human values. . . . Public schools, colleges, and universities should play an important part, through definite courses in race relations and by the inclusion of factual material in courses in history, literature, sociology, civics, and other subjects. Thus the rising generation may be afforded the basis for intelligent, fair-minded racial attitudes which it will hardly secure in any other way." p. 53.

In the eradicating of lynching, Negroes can do much in the following ways:

1. By demonstrating the ability, character, and good citizenship of the race.

2. By attempting to relieve inter-racial fear and hostility not only individually, but also through such agencies as the church, the school, and the newspaper.

3. By disavowing all tendency to pardon crime and to shelter criminals.

4. By reporting to officials and influential white friends when mob danger threatens.

5. By using their political influence wherever this is possible to secure honest and competent local government.

The Worker's Conference

THE October meeting of teachers and officers of the church school is perhaps the most important one of the whole year. Workers have returned from vacations and summer training schools with new ideas and new determinations to do their tasks especially well. How will those new ideas be received? How can those renewed enthusiasms be captured and harnessed to specific bits of work? Will teachers find in this meeting sufficient practical help to make them feel that they cannot afford to miss a single workers' conference during the year? Is the program of the entire school set forth so clearly that both old and new leaders will have a picture of the total program which is under way? Is there an inspirational and spiritual note which will be an impetus to more serious efforts toward desired goals? All these are questions which the leader of this month's conference will need to keep in mind both in planning and in conducting the meeting. So much depends upon the nature of this, in many cases the first meeting of the fall.

How, then, can this issue of the *Journal* be of service in planning this meeting?

1. In the first place, it presents the first of a series of very constructive articles dealing with problems of personal adjustments which leaders often have to make. These, combined with appropriate Scripture and hymns, might well be the basis for a series of devotional periods on secrets of effective leadership.

Gilkey, "Improving One's Self-Control"

2. Because of the interdenominational emphasis this year on "Christ in the Life of the Home," church school leaders should give careful thought to ways in which they can help to make this emphasis effective in their communities. This issue of the *Journal* carries three articles which can be used in that connection.

Myers, "The Making of a Good Home"
Hayward, "Family Worship Today"
"Materials for the Home Emphasis"

3. Although the workers' conference may not be the governing group in regard to general administration of church and school, this group of leaders should be informed regarding significant experimental ventures in this field. Two articles in this *Journal* report interestingly different attempts to unify the church and church school programs.

Weir, "The Rebirth of a Country Church"
Homrighausen, "A Man Who Abolished His Sunday School!"

4. Age-group plans and programs should also be given consideration at this meeting. Some suggestive articles regarding work with children and young people are to be found in this magazine. Adult materials were referred to under "2." And every departmental as well as general superintendent would, no doubt, receive many helpful hints from Mr. Morse's article on "The Superintendent's Notebook."

Shepard, "Doing Things"
Porter, "Enlisting Youth Through Special Days"
Chalfant, "Trails of Beauty"

5. And then there are the special days of the fall. The "Harvest Praise" service on page 25 would prove effective as either a departmental or a general church service. And don't forget

Father and Son Week
November 11-18

Materials published by the International Council for this interesting and profitable event are listed on page 28.

Doing Things

An Experiment in Junior Education

By Sheldon Shepard*

CHILDREN of junior and early intermediate age are most readily and effectively interested in, by, and through action, and ideas of action are most easily learned. By its influence on their lives they are controlled. They are not drawn to one course of conduct or another because it is good or bad, but primarily because it involves the type of action which attracts them. Many a child is called bad simply because the only action in which he has an opportunity to become interested is of the kind his elders and superiors call bad.

In *A Social Theory of Religious Education*, Dr. George Albert Coe frees the child from this moral responsibility. Says he: "Children's characteristic interests are not, on the whole, spontaneous demands for this or that object, or for this or that result, but rather for participation in processes of certain types." The child's interest being in action, "the action may be cruel or heroic, and the motive and outcome may be noble or base; the interest is there in either case."

In the light of this inescapable truth, which often turns wholesome instruction of quiet, subdued little children into an instrument of evil, the "Doing Things" plan was evolved in our church. Its object is to make as many connections as possible with action in the life of the child.

In the very first place, the name. We found immediate interest upon the part of pupils when they were told of a new course which was called, "Doing Things." The first response indicated that we had made connection with their interests. That was, to be sure, no guarantee of their continued enthusiasm nor of the fitness of the work for them, but one point was immediately checked in the favor of the "Doing Things" plan. Divisions of the course are called not lessons nor chapters, but "Attempts."

The next point was the endeavor to make all teaching have something to do with action. One way was to use the story, concerning which it is not necessary to write here. More important was the effort to state all the truth in terms of action, and if possible let the pupils lose sight of everything but action and the choice of right courses. Two principal means are used in this effort. One is the discussion of phases of story material. Nomenclature again comes to our aid, and the discussion department is headed, "Questions I'd Like to Ask." The other division of the "action-type" instruction is a chart by which the pupil examines and grades himself with reference to certain more or less important phases of his own chosen courses of conduct. This bears the name "Things I Do."

Another principle kept in mind is the now axiomatic fact that children "learn by doing." If the newer educational theories would change this statement to, "we learn by reflection upon that which we do," the changed form would apply only to adults. We endeavored to devise a system in which, with very little equipment, we could teach by action. It seems fairly clear that most of the manual activity and handwork done in religious education is not a method of teaching religion so much as it is a substitute for teaching religion. It takes care of the children, interests them in the school, and gives us the "feel" of modern principles. But in *Religious Education*, George H. Betts and Marion O. Hawthorne point out its weakness: "Aside from the fact that it is neither correlated with nor an outgrowth of the pupil's experience—which alone condemns it as a method of teaching—few, if any, educational values are to be found in the handicrafts of the average church school." "Doing Things" uses action which is "correlated with" or "an outgrowth of" the child's experience. Its "handwork" is limited, but it has many facets. The only necessary work is the making of a chart and the pupil's grading of his own conduct, but this is action, suggestive of action, and in regard to action.

The soundest element of this work is that the objective is in terms of the universe in which the child lives. He is not required to learn, memorize, recite, study, or do other things which are foreign to his native tendencies and therefore artificial in method and meager in results. His aim is to *do things*.

Most junior and early teen-age pupils feel that grading is an unfair process entirely within the control of teachers who often do not understand or do not care. They are likely to feel that it is partly a matter of personal like or dislike of the pupil by the teacher. Many difficulties limit or bar its use in church schools.

"Doing Things" gives the child the opportunity of grading himself. With this practice comes a new sense of responsibility and a new standard of judgment, as well as the realization that there may be some justification for uncomplimentary marks. And in practice it is discovered that students are fairly severe with themselves. The discussion of pupil's grades by other members of the class, always arising, gives opportunity to the teacher for helping in territories of the child's life into which he could not otherwise enter, and of whose need he would not be aware.

The project principle is, of course, involved because each pupil takes up the project of self-improvement in a particular field of conduct. Upon this effort he and his fellows may keep tab and report at later times. This is probably more valuable than any other kind of project because it is a more direct guide of action, and it is close to the child's life, character, and values.

A story is put into the hands of the teacher, with the "Questions I'd Like to Ask." This material is used as the teacher sees fit, the method varying with teacher, class, time, and occasion.

Following are the story and questions from one of the "Attempts."

Doing Things—Sixth Attempt

"Now, Arnold, tell me all about it," said his father in a sympathetic way. Arnold and his chum, Fred, had gotten into trouble with the vegetable man whose wagon came by Arnold's house every day.

"Well," ventured Arnold timidly, "Fred was all to blame. You can never tell what he will do. I didn't have a thing to do with it. Fred wanted to fix the old man's scales so they would weigh out about twice as much. And he made me get up on the wagon—"

*Minister, First Universalist Church, Los Angeles, California.

"Wait a minute, son," interrupted his father, "how could Fred make you get up on the wagon?"

"Well, it was all his fault. And besides that old man is no good. He cheats all the time."

"Arnold, you have not told me anything. You have just made some accusations of other people. Don't you know it is never a defense of yourself to say bad things about somebody else? Besides, I think you are discoloring the truth a bit, aren't you? Aren't you speaking less honestly and straightly than you should?"

Arnold hesitated a minute before answering. Then he said, "Yes, I suppose I was."

"Well, my boy, you will always get along better if you speak honestly, and take the responsibility—you have heard of 'passing the buck' haven't you?—Don't do it."

Questions I'd Like to Ask

In what ways do you think Arnold was not telling the exact truth?
Were they white lies?
Do you tell things so as to make you look a little better than you are?
Do we blame the other fellow too much?
Do you ever "pass the buck?"
Is there anything in Psalm 15 which reminds you of Arnold?

The distinctive and most valuable feature of the "Doing Things" plan is the chart for self-analysis and self-improvement. The typed questions are given to the pupils on sheets of paper which have room for the drawing of lines to complete the chart. The first test is to draw the horizontal lines of the chart, running across the paper between the questions. Then a perpendicular line is drawn at the right end of the questions, and a line one-half inch beyond that. One blank column is thus made, with a space at the end of each question. This column should be headed by the student, "Grade 4/16/33" (putting in the date on which he first grades himself on this particular set of questions.)

Following is a chart for one "Attempt":

Things I Do

1. Do you pass to the right when meeting people?
2. Can you enjoy competitive games, and play without whining or quarrelling? Do you enjoy the game whether you win or lose?
3. Do you refrain from reading the crime, gossip, and scandal of the newspaper?
4. Do you do your best at every task? Do you enjoy doing your very best?
5. Can you repeat the 23d Psalm? Can you tell what it means to you?

Each student first studies these questions and grades himself on each one. The teacher helps with explanations and estimates. So do other pupils. It is often interesting to hear them grading each other. But the final determination is by each student for himself. It is self-estimate.

There remains the drawing of additional perpendicular lines to make four more columns. The second column is to be marked, "Selected for Work." In this column the pupil checks one or more of the questions upon which he will attempt to make definite progress this week. These will naturally be the ones in which his grades are low. The third column should be dated one week later and marked, "Grade 4/23/33" (using correct date.) The next column should be similarly marked, using a date three months later. The last column should be dated at the end of the school year. After the class has been engaged in the study of "Doing Things" for three months, each week the teacher has them reconsider the chart of three months ago, estimating their improvement or retrogression and making plans for future growth. The last month of the school year is given to a check-up of the entire year's chart. All teachers and parents know how necessary it is to work this recasting and rethinking into any system which is to be of practical value in "re-conditioning," in building character.

The following is a sample chart.

Things I Do	% 4–16 1933	For Work 1933	% 4–23 1933	% 7–16 1933	% 12–25 1933
1. Do you know how to find references in the Bible?					
2. Do you keep a good sitting posture?					
3. Do you keep your nails trimmed and clean?					
4. Do you do well and thoroughly everything you undertake, including school assignments and home tasks?					
5. Do you try to be the best sort of person you know how to be?					

With this chart-making, grading, and re-grading as the irreducible minimum of handwork, there are possibilities of decorating, lettering, binding, etc., for students whose interests can be led further in those directions. With some self-observation and self-improvement as the inescapable result of the discussion and analysis, complete character alterations are legitimate and reasonable goals.

These are the valuable elements we seem to find in "Doing Things," simple and easy as the method is:

1. It combines the methods of assignment, recitation, story, project, handwork, self-expression.

2. It unfailingly teaches the boys and girls as individuals; the entire set-up is an application of truth to each life. It heeds the injunction of A. H. McKinney in *Average Boys and Girls:* "Teach boys and girls as individuals (and not as classes) for the purpose of adapting truth to their varied attainments, capacities, and needs."

3. It puts into practice in the class at every session, and in the pupil's life during the week, the fundamental principles of religious education thus described in *Introduction to Religious Education,* by Price, Carpenter and Chapman: "By choice he selects principles of character and conduct." This unconscious and sometimes all-too-slow process is directed, made partly voluntary, and stepped up in speed.

4. The plan proceeds directly at the heart of the task of religious education as presented by W. S. Athearn: "The introduction of control into experience in terms of religious ideals." Not only in the distant goals we hope to achieve, but immediately in part of the territory into which we enter, this aim is practical and definite.

5. "Doing Things" is an attempt to formulate a plan which will show more results in the field of character and conduct. It is an answer to such demands as that of William Clayton Bower that the method needed is "really a procedure for the conditioning of responses which persons make to situations."

There are many definite results. Children re-train themselves from certain poor habits into good habits. Their conversation and association often take the turn of discussion of progress in this or that attempt at improvement. Varying with pupils, and more with teachers, yet the results of a limited trial indicate that the method is sound and that in this manner religious education can be made consciously and continuously a process of self-conditioning for improvement in conduct and character.

Resources for Religious Education

To Be Found in Public School Music, Art, and Literature

By Lucile Desjardins*

WHAT public school experiences are boys and girls having today under the guidance of their teachers which might be interpreted and enriched from a Christian point of view? What opportunities are presented through these experiences to the resourceful teacher of the Christian religion for correlation with the church school program, thus helping toward the integration of the total life experience of childhood and youth? These are questions which groups of leaders in church and public school have been attempting to answer during the past year through a series of commissions which have been organized in connection with the Weekday Church School Professional Advisory Section of the International Council of Religious Education. Such groups have been at work during 1933 and 1934 in Dayton, Minneapolis, St. Paul, Kansas City, Chicago, and Oak Park.

The Chicago group included in its membership weekday church school teachers and leaders of Oak Park and Chicago; city denominational executives; professors of religious education; and public school principals and teachers. It was divided into three sub-committees, each responsible for one phase of the total study. The areas studied were: the social sciences; general science and nature study; and music, art, and literature. The study was further limited to the fourth through the ninth grades. The findings of each group were most interesting and significant.

The sub-committee on music, art, and literature set forth to find an answer to the following questions:

What does the public school hope to accomplish through the use of music, art, and literature?

In what ways are these aims comparable with the outcomes desired in the church's program of Christian education for the same age group?

In what ways may Christian education supplement the aims of the public school in music, art, and literature?

By what criteria shall the religious values of poems, songs, stories, and art objects used in the public school curriculum be determined?

According to these criteria, what poems, stories, songs, and art objects recommended for use in the public schools have religious value?

How may these values be conserved in the weekday church school program and used as a basis of correlation?

The sub-committee first set for itself the task of finding what statements of objectives were to be found in the printed syllabi issued for the public schools by the board of education. As an illustration of some of the findings the following significant statement was discovered as one of the objectives for junior high school art in Chicago public schools:

"To awaken in the pupils increased appreciation of the beauty, order and significance in the world of nature and art, and a clearer understanding of the function of beauty and order in their own lives."

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After a careful study of the statements of aims in art education in both Chicago and Oak Park the following comparison of these with the aims of Christian education was made:

Public School Objectives in Art Education

The public school—

Seeks to awaken appreciation of the beauty, order, and significance in the world of nature and art.

Helps boys and girls to understand the function of beauty and order in their own lives.

Stimulates powers of observation, especially in relation to things of beauty and true worth.

Gives pupils skill in portraying an idea through some material media.

Gives the pupil a form of creative expression through which he may share beauty with others.

Gives the pupil a tool by which he can improve his own home, school, and community.

Objectives of Christian Education

The Christian church—

Seeks to help boys and girls to become increasingly aware of God as the One responsible for this beauty and order.

Helps boys and girls to achieve such beauty and order in their lives through centering their allegiance in Jesus Christ, the beauty of whose personality has never been surpassed.

Fastens attention upon the beauty of spiritual ideals and character.

Supplies children with religious ideas and ideals to portray artistically.

Gives the pupil the Christian ideal of unselfish sharing.

Makes the pupil feel he has a responsibility to cooperate with God in making his own home, school, and community better and more beautiful.

In the music course, the following objectives were found which are closely akin to certain Christian educational objectives:

"To create an environment favorable to free and natural expression."

"To train the child to adjust himself to the life of the school and the community."

"To provide something vital and beautiful for leisure hours."

In the literature courses, especially those which had to do with recreatory reading, the following aims seemed significant in the light of the aims of Christian education:

"To enlarge and enrich life through providing vicarious experience."

"To develop a sound sense of life values."

"To bring to the pupils the rich heritage left by the intellectual and spiritual leaders of the past."

"To enrich living."

"To develop American national ideals."

"To have the pupils read those writings which are best fitted to build up aspirations."

"To develop an interest in social and ethical problems."

For determining what constituted religious values in a poem, story, or song, the committee developed the following criteria based upon the seven objectives of Christian education.

1. Is God recognized in the poem, song, or story as a factor in the environment or in the situation, thus helping to make him a reality in the experience of the reader?

2. Is Jesus Christ pictured in such a way as would lead to a better appreciation of him and a better understanding of his message and work in the world?

3. Are Christian character traits encouraged through presenting to the imagination of the reader patterns of action which are consistent with the Christian ideal?

4. Is there suggested to the reader a pattern for group life and for social relationships embodying the principles of the Fatherhood of God and the brotherhood of all mankind?
5. Would the poem, song, or story lead to a better understanding and appreciation of the Christian church, its mission in the world, its holy days, its services of worship, its program of Christian missions and world service?
6. Is there suggested or reflected in the poem, song, or story a life philosophy, an interpretation of the meaning and destiny of personality and the universe which is essentially Christian, not pagan or mechanistic?
7. Is there suggested anything which interprets and enriches our religious heritage in the Bible, not included under the other six criteria?

As this study progressed it became more and more evident that music, art, and literature were more effectively used in a correlative function, enriching and interpreting in artistic ways the experiences which boys and girls were having in the social sciences and in nature study and in the general science courses.

Among the many poems listed in the Chicago course of study for recreatory reading were found some which, in an especially beautiful way, would point to God in his relationship to nature and the universe.

Among twenty-five or thirty poems which measured up to the first of the seven criteria, the following are selected for special mention:

"Shade," Theodosia Garrison (7th Grade)
"The Sun Says His Prayers," Vachel Lindsay (5th grade)
"The Shell," Tennyson (6th grade)
"A B C's in Green," Speyer (For Arbor Day)
"Song of the Forest Ranger," Bashford (For Arbor Day)
"Harvest Hymn," Whittier (For Thanksgiving Day)
"Corn Song," Whittier (6th grade)
"Rain in Summer," Longfellow (6th grade)
"A Tree," Joyce Kilmer (7th grade)
"The Fountain," Lowell (6th grade)
"The Sandpiper," Thaxter (7th grade)
"A Prayer," Edwin Markham (7th grade)
"Pippa's Song," Browning (7th grade, for special days)
"The Lamb," Blake (For special days)
"Trees," Bliss Carman (For special days)

To illustrate the beautiful way in which some of these poems turn the attention of boys and girls from certain aspects of nature to God, the source of all beauty, an excerpt from Bliss Carman's poem, "Trees," may be used:

> In the garden of Eden, planted by God,
> There were goodly trees in the springing sod,—
> Trees of beauty and height and grace,
> To stand in splendor before His face.
> . . . . . .
> Then, lest the soul should not lift her eyes
> From the gift to the Giver of Paradise,
> On the crown of the hill for all to see
> God planted a scarlet maple tree.

In the public schools the Christmas season, particularly, furnishes an occasion for the use of many Christmas poems with a Christian emphasis.

What boy or girl might not be stirred to greater Christian patriotism through an appreciative reading of such poems as:

"America the Beautiful," Katherine Lee Bates
"Man of Peace," Bliss Carman
"'Tis Splendid to Live so Grandly," Margaret Sangster
"The Landing of the Pilgrims," Hemans

or this particular one by Sidney Lanier:

> Long as thine Art shall love true love,
> Long as thy Science truth shall know,
> Long as thine Eagle harms no Dove,
> Long as thy law by law shall grow,
> Long as thy God is God above,
> Thy brother every man below,
> So long, dear land of all my love,
> Thy name shall shine, thy fame shall glow.

The list of stories selected from the Chicago Reading Course for their religious significance is much too long to print in full. The reader will find in it many stories which have been repeatedly used in church school classes. The following are a few of the stories in the list:

"Bag of Smiles," Alden
"The Christmas Tree," Mary Austin
"The Coming of the Prince," Eugene Field
"The Emperor's Vision," Selma Lagerlof
"The Flax," From Anderson's Fairy Tales
"The Golden Horse and His rider," Jay Stocking
"The Kingdom of Little Care," Meigs
"King Robert of Sicily"
"Knight of the Silver Shield," Alden
"The Lady of the Lamp," Faulkner
"Legend of the Christmas Rose," Lagerlof
"Legend of St. Christopher"
"Little Gretchen and the Wooden Shoes"
"The Little Match Girl"
"Margaret of New Orleans"
"Voyage of the Wee Red Cap"
"Where Love Is There God Is," Tolstoi
"Wooden Shoes of Little Wolff"—
"The Great Stone Face," Hawthorne.
"The Happy Prince," Oscar Wilde
"The Perfect Tribute," Andrews

The boys and girls in the Chicago public schools are singing some of the same songs in public school that they are singing in their churches and Sunday schools. Others might very profitably be introduced into the worship services of the Sunday church schools because of their splendid religious value both in words and in the music.

The following are examples, listed from the course of study in music for Chicago schools:

For Fifth Grade
"Morning Prayer"
"Love Breathes Its Blessing"
"God Save Our Native Land"
"Father, Lead Me Day by Day"
"All Through the Night"
"Song of Praise"
"Now the Day Is Over"
"Come Thou Almighty King"
"Vesper Hymn"
"Evening Song"
"The First Noel

For Sixth Grade
"How Lovely are the Messengers"
"Faith of Our Fathers"
"The Mother's Prayer"
"God Is Good"
"A Child's Even Song"
"To God on High"

For Seventh Grade
"Forty-Second Psalm," Foresman, *Fourth Book of Songs*
"An Evening Hymn," Foresman, *Fourth Book of Songs*
"A Morning Prayer," Foresman, *Fourth Book of Songs*
"Steal Away to Jesus"
"Blessed are The Merciful," *Junior Laurel Songs*

For Eighth Grade
"Praise Ye the Lord," Foresman, *Fifth Book of Songs*
"O Worship the King"
"All Through the Night"
"Morning Prayer"

On the Assembly Song List
"Praise Ye the Lord"
"Praise to the Father"
"Psalm of Peace"
"Hymn of Praise"
"The First Noel"

Through such cooperative enterprises in which both public school leaders and church school leaders engage, a new understanding of the function of each in character-building may emerge and new appreciations of the strategic opportunities which both church and school possess may be created. Perhaps new ways of working together in the interests of childhood and youth may be evolved through such cooperative thinking which will mean much for the refashioning of society according to a truly Christian pattern.

Materials for the Home Emphasis

ANY individual or group attempting to make the "Christ in the Life of the Home" emphasis really significant will need information regarding helpful materials which are available. A survey of the field reveals four major types of materials which will perhaps be most useful in carrying out projects growing out of the promotion of the emphasis: books, study courses, periodicals, and pamphlets and leaflets. To list and describe all of even the best of these would be impossible in a brief magazine article. The suggestions which follow are intended, therefore, to serve merely as a guide into the ever increasing amount of splendid material which may be secured.

Most of the books and pamphlets included in this article have been selected from the lists prepared by the Joint Committee on Family and Parent Education of the International Council of Religious Education. The complete bibliographies prepared by this committee may be found in *The Church's Opportunity in Family and Parent Education* and in Part II, Book IV, of the INTERNATIONAL CURRICULUM GUIDE which may be secured through denominational boards or from the International Council of Religious Education. This committee is also planning to cooperate with the Committee on Marriage and the Home of the Federal Council of Churches in the preparation of a carefully selected comprehensive bibliography in this field. Later announcement will be made regarding the date of publication of this bibliography. Other bibliographies and lists of materials are available from many sources.

Ideals for Christian Parents*

We desire to build our home on love, self-forgetful and God-centered.

We desire to grow in fellowship with God, and to share that fellowship with our children.

We desire to take our part, and to encourage our children to take theirs, in the life of the Church, that the message of Christ may come to our generation with sincerity and strength.

We desire to be honest in our dealings with each other, our children, and all people.

We desire to face fearlessly all intellectual problems, and to answer our children's questions truthfully and constructively.

We desire to seek counsel from persons and books on problems that are beyond our ability to solve alone.

We desire to cultivate for ourselves and our children friendships with all sorts and conditions of men, knowing that only in this way can God's Family come true.

We desire to think and act courageously in all moral situations, and to help our children make habitual for themselves Christian ways of living.

We desire to play our full part in the bringing in of God's Kingdom and the doing of his will in the world, and to help our children to share in this work as their rightful heritage.

We desire to encourage in our children the fullest development of their personalities, that each may be the best he can be, unlimited by our preconceived ambitions.

Books on Parent Education and Home Life

Children of the New Day. By Katherine Glover and Evelyn Dewey. New York, D. Appleton-Century Company, 1934. 332 p. Price $2.25.

This book is a summary of the reports, research studies, addresses, and books which contained the data used as the basis of discussion in the White House Conference on Child Health and Protection. It is a popularly written report of the most complete investigation into the nature and needs of children ever made. It discusses physical, mental, and emotional growth of children, the social changes which are affecting child life, and the need for spiritual nurture of children.

First Steps in Religious Education. By Frances Morton. Nashville, Cokesbury Press, 1930. 203 p. Price $1.25.

A guide book for mothers and teachers in regard to children's early religious attitudes and concepts. It is written in non-technical language, thus making it a book for interesting reading; but the topics are so arranged as to make it a suitable text or outline for a study group.

Marriage. By Ernest R. Groves. New York, Henry Holt and Company, 1933. 552 p. Price: $3.50; student's edition, $2.80.

A university textbook of the American Social Science Series, interpreting marriage as a human experience, and proceeding on the conviction that it is necessary to train young people for this relationship. The author deals with the evolution of marriage, eugenics, psychology of sex appeal, courtship, engagement, adjustments in family life, parenthood, et cetera.

Our Children. A Handbook for Parents. Edited by Dorothy Canfield Fisher and Sidonie Matsner Gruenberg. New York, Viking Press, 1932. 348 p. Price $2.75.

This is a collection of articles by twenty-nine writers. They are grouped under the following four headings: the child's growth and development, the child at home, the child at school, and the child in the outside world. Bibliography and index add to the value of the book.

Parents, Children, and Money. By Sidonie Matsner Gruenberg and Benjamin C. Gruenberg. New York, Viking Press, 1933. 231 p. Price $1.75.

Out of a wide experience with parents' groups, the authors deal with the place of money in the development of the child. The relation of money to personal problems, to life patterns, and to our economic culture is discussed.

Piloting Modern Youth. By W. S. and Lena Sadler. New York, Funk and Wagnalls Company, 1931. 370 p. Price $3.50.

A helpful presentation of adolescence as a reconstructive period with discussions of ways in which young people may be directed so that they can adjust themselves to the social, economic, moral, and religious conditions of contemporary life.

The Child's Approach to Religion. By Henry Watson Fox. New York, Harper and Brothers, 1930. 95 p. Price $1.00.

Through the medium of a series of informal letters to a friend who is the mother of a little boy, an English clergyman describes in simple language the ways in which religious teaching can be given to children. This is a valuable book for parents and important for leaders both because of its simplicity and its comprehensiveness.

The Family. Edited by Edward Bryon Reuter and Jessie Ridgway Runner. New York, McGraw-Hill Book Company, 1931. 615 p. Price $4.00.

A useful source book for the study of the family. It deals with the values and processes which have developed in and through family experience, with recognition of trends of change. Good lists of supplementary materials are included.

The Guidance of Mental Growth in Infant and Child. By Arnold Lucius Gesell. New York, Macmillan Company, 1930. 322 p. Price $2.25.

A presentation and interpretation of present-day methods for the guidance of child growth, with emphasis on mental growth and on problems in the guidance process. A prominent place is given to a discussion of the significance of scientific investigation for child protection and welfare and for the guidance of child growth.

The Home and Christian Living. By Percy R. and Myrtle H. Hayward. Philadelphia, Westminster Press, 1931. 150 p. Price $0.75.

The eleven chapters of this book deal in a constructive way with such problems as: guidance; keeping pace with children; leisure time; health; mental, emotional, and social development; use of money; attaining a personal religion; and adjustments of parents to the later years when the children are grown. The book is well suited for use as a textbook for a study group.

THE INTERNATIONAL CURRICULUM GUIDE, Book Four, Part Two, *Christian Education in Family Life and Parenthood* (Mimeographed). Chicago, The International Council of Religious Education, 1934. 103 p. Price $0.50.

*Available, on attractively printed cards (No. 4545), from the Book Store, Church Missions House, 281 Fourth Ave., New York. Quantity prices on request.

This book, based upon the philosophy that a "curriculum" consists not of printed materials, but of the experience of the learner, outlines the steps in the development of such a curriculum on Christian Education in Family life and Parenthood. It includes: a brief statement of this educational point of view; descriptions of typical family situations which might be used as sources in such a curriculum; desired objectives in Christian home life and methods of realizing those objectives; proposed units of guided experience which might constitute a comprehensive program of family and parent education; statements of leadership requirements for leaders of parent groups; and an annotated list of materials available for use in developing such a curriculum.

The Modern American Family. Edited by Donald Young. Philadelphia, Annals of the American Academy of Political and Social Science, 1932. 256 p.

A compilation of the writings of twenty-five authors on such themes as the heritage of the modern family, the American family in transition, and efforts at family stabilization. A splendid source book for mature students of family life of today.

In addition to books dealing with the general problems of home life and parent education, there are those designed for use in family worship experiences. Among these are: *How to Conduct Family Worship* and *A Book of Family Worship* (Westminster Press, Philadelphia) and *Fireside Talks for the Family Circle* (Judson Press, Philadelphia); books of dated daily suggestions for worship such as *The Book of Daily Devotion* (Cokesbury Press, Nashville) and *Christian Family Altar* (Eden Publishing House, St. Louis); and the monthly booklet entitled *Today* (Westminster Press, Philadelphia).

Study Courses

Outlines of Child Study: A Manual for Parents and Teachers. By Benjamin C. Gruenberg. New York, Macmillan Company, 1927. 289 p. Price $1.25.

This book contains an extended list of topics with brief introduction, outline for study, and list of readings for each topic. The general treatment of the book is scientific, but it is full of practical suggestions for the solution of parents' perplexities.

Your Child and His Parents. By Alice C. Brill and May P. Youtz. New York, D. Appleton-Century Company, 1932. 339 p. Price $2.00.

This has been prepared as a guide to study groups in their first approach to parent education. Questions, outlines, charts, examples, and suggested readings make up a series of digests which may be used as a basis for study and discussion. The course deals with such topics as discipline, imagination, fear, habit formation, sex education, et cetera. A chapter for the leader gives suggestions for preparing material and conducting study groups, appendices give information of sources of program material, and there is a comprehensive index.

Parents as Teachers of Christian Living. A Discussion Outline with an Introduction on the Church and the Christian Education of Adults. Philadelphia, Board of Christian Education of the Presbyterian Church in the U.S.A. Price 20 cents.

A study outline developed by the Committee on Religious Education of Adults of the International Council of Religious Education. It deals with such questions as the following: Why do parents need help in becoming effective teachers of Christian living? What resources has the home for teaching Christian living? Where shall we look for the religious experiences of children? How may parents and the church share in teaching for Christian living What direct teaching of religion should the home do?

The Christian Family. A Study in Home Ideals. By Charles Darsie. St. Louis, The Bethany Press.

A study course designed for use in the church school with parents or older young people. It deals with such themes as the aim of a Christian home, the family and personality, courtship, the home and its social life, et cetera.

In addition to the program helps carried in many of the denominational magazines, such periodicals as *Parents' Magazine*, *Child Study*, and *The National Parent-Teacher Magazine* provide suggestions each month for parents' discussion groups. The theme of the course of study being sponsored by *Parents' Magazine* for 1934-35 is "Understanding Ourselves and Our Children." Sample programs will be sent upon request.

Periodicals

One of the outstanding services which a church can render to parents during this special emphasis is to acquaint them with good magazines which will carry helpful suggestions into the home regularly. During this year, many of the secular as well as the religious periodicals will have articles on religion in the home in response to a request to cooperate in promoting the home emphasis.

Denominational monthlies and quarterlies have been unusually fortunate in securing the following series of articles by outstanding writers:

"Family Worship," A. W. Beaven.
"Religious Faith and the Home," Gary Cleveland Myers.
"Parents, Children, and Religion," Pearl Adair Winchester.
"A Program of Parent Education for the Church," Blanche Carrier.
"The Home and the Child's Idea of God," Luther A. Weigle.
"The Home and the Growth of Christian Personality," David Seabury.
"The Home as a 'Nursery of Altruism,'" Dorothy Canfield Fisher.

In addition, both general and departmental denominational magazines are giving special place to articles on religion in the home. Publishers will be glad to send information regarding specific plans, as well as sample copies of their magazines.

The International Journal of Religious Education is carrying two series of home emphasis articles throughout the fall and winter. The articles in these series for next month's issue are: "The Home and Ideas about God," Norman E. Richardson and "Realizing Our Objectives through the Christian Family," Paul H. Vieth.

Then there are those magazines which are published especially for the guidance of parents and teachers in rearing and educating children. The three publications which are listed below frequently have articles on religious attitudes and concepts of children and on the importance of religion in the home, and occasionally they devote entire issues to these problems. They are splendid magazines which command the services of the best authorities on home life and child development.

Child Study, A Journal of Parent Education. Child Study Association of America, 221 West 57th Street, New York City. Subscription rate, $1.00 per year.

The National Parent-Teacher Magazine, official periodical of the National Congress of Parents and Teachers, 1201 16th Street, N. W., Washington, D. C. Subscription rate, $1.00 per year.

The Parents' Magazine, On Rearing Children from Crib to College. The Parents' Publishing Association, Inc., 114 East 32nd Street, New York City. Subscription rate, $2.00 per year.

Pamphlets and Leaflets

Pamphlet and leaflet materials which might be used in connection with the home emphasis are so numerous that not even sample lists can be included in this article. One general leaflet of suggestions for promoting the emphasis has been prepared cooperatively through the International Council. It is entitled *Christ in the Life of the Home* and may be secured from the International Council or from denominational boards. (Price: five cents each; $2.00 per hundred.)

A pamphlet entitled *The Church's Opportunity in Family and Parent Education* has likewise been prepared cooperatively and is available from the International Council or denominational boards. (Price, ten cents.)

Pamphlets and leaflets of a general nature such as "What Is a Christian Home?" "Helping Parents Solve Their Problems," "The Child in the Midst," and "How Can the Church Help the Home," as well as those dealing with such specific themes as "The Importance of Worship in the Home," "How Shall a Christian Family Celebrate Christmas?" and "What Shall I Read?" are available from denominational boards. Write to your

(Continued on page 34)

Harvest Praise

A Dramatic Service of Worship for Thanksgiving

By Ada Rose Demerest*

Participants

Prolocutor
Three Readers:
Ancient Hebrew, *carrying a scroll*
Pilgrim, *carrying open Bible*
Modern, *carrying open Bible*
Three Processional Groups:
Ancient Hebrews, *carrying sheaves and simple fruits and vegetables such as grapes, melons, cucumbers, onions.*
Pilgrims, *carrying sheaves and baskets of potatoes, ears of corn, and simple fruits.*
Modern, *carrying sheaves, baskets of fruits and vegetables in all varieties possible, and other food stuffs.*
Choir—*(children or adults).*

Production Notes

Ancient Hebrews should be in costume of Bible times—(see biblical pictures). Pilgrims should be in characteristic costume. Modern group may be in regulation clothes.

Decorations should be autumn foliage, sheaves, pumpkins, and so forth.

At center back of platform there should be a long, narrow dais on which the three readers will stand. Several feet in front of this, on platform level, should stand a long table, behind which the Modern Group will take its position. At the right, in a diagonal position, should be another long table. At left, to balance, another long table; behind these two diagonal tables the Hebrew and Pilgrim Groups respectively take their positions. Upon these tables, at the end of the performance, the groups should deposit their offerings as indicated in the script.

Order of Service

Hymn of Praise: "O Worship the King, All-Glorious Above"

(Prolocutor *comes onto platform recites the following poem, and then retires from the platform.)*

Prolocutor:

"For the hay and the corn and the wheat that is reaped,
For labor well done, and the barns that are heaped,
For the sun and the dew and the sweet honeycomb,
For the rose and the song, and the harvest brought home—
Thanksgiving! Thanksgiving!

"For the trade and the skill and the wealth of our land,
For the cunning and strength of the workingman's hand,
For the good that our artists and the poets have taught,
For the friendships that hope and affection have brought—
Thanksgiving! Thanksgiving!

"For the homes that with purest affection are blest,
For the season of plenty and well-deserved rest,
For our country extending from sea unto sea,
For the land that is known as the 'Land of the Free'—
Thanksgiving! Thanksgiving!"

(Author Unknown)

*(Pianist plays the tune "Old Hundredth" as the three readers—*Hebrew, Modern, Pilgrim*—come onto platform from left and take their places on the dais. When readers are in place, choir sings to tune "Old Hundredth" the following words, and continues the singing as the procession of* Hebrews *moves down center aisle.)*

The Lord Jehovah reigneth,
The God of everlasting days;
The Lord our helper reigneth—
Lift heart and voice in joyful praise.

(When procession reaches foot of platform it halts as Hebrew Reader *speaks.)*

Hebrew Reader: The Lord Jehovah bade me speak unto the children of Israel saying—

If ye walk in my statutes and keep my commandments and do them—

Then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield fruits.

While earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

And I will be your God and ye shall be my people.

(From Genesis 8 and Leviticus 26)

Hebrew Group:

O give thanks unto the Lord, For He is good!
Because his mercy endureth for ever.

Hebrew Reader: Thou shalt keep the feast of the ingathering that is in the end of the year, when thou hast gathered in thy labors out of the field. And ye shall serve the Lord your God, and he will bless thy bread and thy water.

(Exodus 23)

Hebrew Group:

We will keep the feast with thanksgiving to our God, for he is good! because his mercy endureth for ever.

(Pianist repeats "Old Hundredth" as procession moves onto platform and takes place behind the table at the right. Then reading and response continue.)

Hebrew Reader: After that thou hast gathered in from thy threshing floor, thou shalt rejoice in thy feast, thou and thy son and thy daughter, and thy manservant and thy maid servant . . . and all that are within thy gates . . . and thou shalt be altogether joyful . . . and rejoice before the Lord your God.

(Deuteronomy 6)

Hebrew Group: The Lord's favor doth compass us as with a shield. We will give thanks unto him, for he is good. For his mercy endureth for ever. Hallelujah! The Lord our helper reigneth. Hallelujah!

(Choir sings "O God, Beneath Thy Guiding Hand" (Tune: Duke Street) as procession of Pilgrims *moves down center aisle. Procession halts at foot of platform for responsive reading.)*

Pilgrim Reader: In God's Book we read of the way in which God led the children of Israel, and how he commanded them, saying:

When ye see the ark of the covenant of the Lord your God, and the priests of the Levites bearing it, then ye shall remove from your place and go after it . . . that ye may know the way by which ye must go; for ye have not passed this way before. . . .

(From Joshua 3)

Even so, under the guidance of Almighty God did we come into this new land. And in the spring did we sow our seed, and in anxiety did we await the harvest, which now has come. Never have we seen the like of it for abundance. God has blessed us exceedingly. And now our harvest being gathered in, we rejoice together in a special manner, acknowledging with grateful hearts the signal favor of our God.

Pilgrim Group: We will sing of the mercy of the Lord for ever; for he is good and his mercy is from everlasting unto everlasting.

(Pianist plays "Duke Street" as procession of Pilgrims *moves onto platform and takes position back of table at left, after which reading and response continue.)*

Pilgrim Reader: Thank God for the waving fields; thank him for the harvest yield; thank him for the rain and dew; for skies of sunny hue; thank him for plenty spread, and each day's share of bread.

Pilgrim Group: Thank him, and praise his name for ever. His glory is above the earth and the heaven. Hallelujah! The Lord our helper reigneth. Hallelujah!

(Choir sings "Come, Ye Thankful People, Come" as Modern Group *procession moves down the aisle. Group halts at foot of platform for reading and response.)*

Modern Reader: O Lord, our Lord, how excellent is thy name in all the earth! When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him and the son of man that thou visitest him.

(Psalm 8)

Modern Group: Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, all his works in all places of his dominion.

(Psalm 103)

Modern Reader: Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it.

Thou crownest the year with thy goodness; and thy paths drop fatness. The pastures are clothed with flocks; the valleys are covered over with corn.

(Psalm 65)

Modern Reader: O give thanks unto the Lord; for he is good;

For his mercy endureth for ever.

(Pianist plays "St. George's, Windsor" as the procession moves onto platform and takes place behind the table just in front of readers. Reading and response continue.)

Modern Reader: (Will read the President's Proclamation for current year.)

Modern Group: Be thankful unto God and bless his name; rejoice and sing his praise. Hallelujah! The Lord our helper reigneth. Hallelujah!

(Choir echoes softly the verse, "The Lord Jehovah Reigneth" to tune "Old Hundreth.")

Hebrew Reader: The Lord bade me further speak unto Israel, saying: And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger.

(Leviticus 19:9)

The first-fruits of thy land thou shalt

(Continued on page 33)

*Pasadena, California.

Suggestions for Building Worship Programs

NOVEMBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Esther Freivogel**

THEME: *Building the Kingdom in Our Country—by*

1. *Being Kind to the Stranger in Our Land*
2. *Finding Ways of Helping Those in Need*
3. *Caring for God's Other Children*
4. *Thanking God and Working with Him*

For the Leader

Blessed is the man that prayeth
not merely as a matter of habit,
Nor from a sense of religious duty:
But, entering into real fellowship with the Father and discovering his solicitude for human beings and his dependence upon human beings for getting his will carried out,
He prayeth in action as well as words.

In her book, *Worship Training for Primary Children,* Clara Beers Blashfield says: "Prayer is not really complete unless it goes out into activity. Just communing is much, but it is not all. In no way can a child get a more religious experience than in the completion of this first part of the act of prayer, through service, through going out and doing something about it."[1] Thanksgiving, likewise, is incomplete unless something is done for those who have little for which to be thankful. Even primary children can understand that suffering is the fault of people rather than God and that God needs people to help in caring for others. A development of this thought was begun last month and should reach its culmination in an expression of gratitude during the Thanksgiving season.

Again let me remind you that I cannot name definite songs in the worship suggestions given below, because I do not know what songs are familiar to your children. However, suggestive ones from which to choose will be found in the list of source materials. I shall assume that the new songs developed in last month's worship suggestions are known by your children.

With the Pupils in Mind

OUTCOMES TO BE DESIRED:

1. A greater appreciation of the stranger in our land and a desire to help him to feel at home.
2. The practice of kindness and friendliness toward those of foreign birth with whom they come into contact.
3. A realization that real gratitude is more than the saying and singing of thanks; it is the doing of something for others to make their world a happier place in which to be.
4. The determination to make the world a happier place for others.
5. An expression of this determination in the participation in a service project.

ACTIVITIES WHICH MAY LEAD TO WORSHIP:

1. Drawing pictures of God's autumn gifts with which to decorate the room.
2. Planning for and giving a Thanksgiving party for some group. (This may be for the group in whom they became interested at the close of last month.)
3. Filling and delivering a Thanksgiving basket. (Care must be taken to see that the children do not develop a patronizing attitude. A family in which the father is out of work or sickness has added to the burden of expense will tend to awaken the feeling—"the same thing might easily happen to us.")
4. Planning a Thanksgiving worship service for the department.
5. Learning the song, "How Strong and Sweet My Father's Care,"[2] or some special Thanksgiving song.
6. Working out together a Thanksgiving litany. The beginnings of Psalms 75, 105, 106, 107, 111, 113, 118, 173 will suggest to the children the type of thanksgiving or praise response that might be used. Help them to discover that after the writer has urged the people to praise God and give thanks to him, he tells of the many things for which they should be thankful. Let the children tell that for which they are thankful and decide upon the response they will use in expressing their gratitude.
7. Interpreting and memorizing Psalm 100.

*St. Louis, Missouri.

November 4

THEME: *Being Kind to the Stranger in Our Land*

HAVE ON HAND:

1. Pictures of foreign children in our land.
2. The picture puzzles, picture books, or toys they were working on at the last session for the nursery, community house, or hospital.

AS THE CHILDREN GATHER:

If gifts were begun last week, let the boys and girls complete them at this time. The pictures of foreign children in our land may be examined and hung. This may lead to a period of group fellowship.

FELLOWSHIP:

The children have been working on different things. When they come together in a group, each will want to see what the others have been doing. Let them tell those who have been absent why these things have been made. Plan for their delivery. This group experience may lead to worship.

Worship

MUSIC: "How Strong and Sweet My Father's Care"

LEADER: Repeat first four lines of "A Good Way" found in the October suggestions or ask, "Can you think of a brand new way to say to God, 'I love you'?" Be guided by the children's responses. If the singing of a song of love and thanks to God is suggested, let the children select and sing one that expresses this. Repeat the last four lines of "A Good Way" if a child speaks of doing something for others or if you want them to discover this other way of showing love to God.

"For whom are we doing something?" (Their gifts take on new meaning; they are a way of saying to God "I love you.")

We can do something for someone each day—at home and school and play.

SONG: "Home and School and Play" (See October suggestions)

PRAYER: Dear God, we are grateful for your love and care and we want to show that we love you. Help us to remember the very best way of showing our love—by being friendly, kind, and helpful to others. Amen.

LEADER: I wonder why we are not always kind to these people? (Point to pictures which the children hung up at the beginning of the hour.) If you were one of them and were treated as unkindly as they often are, what would you want to do?

I am going to tell you a story of a little girl who came to this country to live, and I'm going to tell it as if I were that girl.

STORY: "Mary Antin in The Promised Land." (Adapted from *The Promised Land* by Mary Antin)

I was born in the far away country of Russia. When I was still just a little girl, I learned that the world was divided into two groups of people—those who were Jews and those who were not Jews. When I was able to play outside, I learned that the people who were not Jews did not like the Jewish people. So I was not surprised to have the boys and girls who were not Jews throw mud at me, spit upon me, and call me names. But sometimes I just could not understand why they did it. At those times I would run home to my mother and ask, "Mother, why do they treat me so?" And mother would look down at me, pat my curly head, and say, "Child, you cannot understand. It is because you are a Jew."

I wanted to learn many things. I wanted to learn to read and write and figure. I soon learned, however, that little Jewish girls were not allowed to go to school in Russia. I could only stand in the doorway and watch the other boys and girls pass to school with their arms filled with books. How I longed to go with them! But schools were not for little Jewish girls.

Sometimes we hardly had food enough to eat or clothes to wear because my father, a Jew, could not get work. He grew thin and pale and even my mother, who had always been so strong, became sick. For days and weeks and months she lay upon her bed. At last, however, she grew stronger and my father found work. It seemed as if we were to be truly happy when my father's work was again taken away.

One day when he came home, he announced that he was going to the far away country of America where he had heard that he could earn enough money for food and clothes. "When I am earning enough, I shall send for you," he said.

Now I did not know what America was or where it was. But after my father had been gone for several weeks, a letter came saying that he had work and was earning enough money for food and clothes. This was good news but for me there was better news. This is what he wrote, "In America even little Jewish boys and girls can go to school!"

How eager I was to go to that wonderful country! When a letter came telling my mother to sell all of her household things and bring the children to America, I could scarcely wait for the time of our departure. At last we started on our journey. For weeks we travelled over land and sea. One day when I came out on deck, I saw land off in the distance, and I heard someone say, "That is America!" How happy I was!

Finally, we were safely on land. It took some time before we met my father. He was glad to see us again and very proud to introduce us to our new home. It wasn't a very beautiful place, but it seemed wonderful to me, for it was in America! Our new home was in the crowded section of Boston. Great brick houses towered on either side of the street. We had to climb many, many steps before we reached the rooms in which we were to live. It wasn't a bit beautiful, but to me it was all very wonderful.

The happiest day of my life, however, was when my father took me to school. The teacher was so kind and even little children who were not Jews were kind to me. Of course there were some who were not so nice to me. But I knew they could not be real Americans, for real Americans are kind even to the Jews. I learned very quickly and in a few years I graduated from the grade school. My teachers encouraged me to go on to high school. There were many rich girls in this school. They had beautiful homes and clothes and always plenty of money Some of them were not so kind to me, but I knew they could not be real Americans, for real Americans are kind even to the Jews. Some of them invited me to their beautiful homes where we had many happy times together.

My high school days soon passed, and I, once a little Russian Jewish girl who was not permitted to go even to grade school in Russia, went to college. I have graduated from college and am now a grown woman. Yes, I am a Jewish woman but a Jewish woman who loves America and the people who gave me a chance to get an education.

Following this story it would be fitting to sing some song that expresses a desire to be kind, such as the

SONG: "Father, We Thank Thee for the Night" (stanza 2)[3]

November 11

THEME: *Finding Ways of Helping Those in Need*

HAVE ON HAND:

1. Drawing paper and crayons.
2. Blackboard and chalk.

AS THE CHILDREN GATHER:

While some children are drawing pictures of God's autumn gifts to decorate the room, others may be working out a Thanksgiving litany (see suggestion given above).

Fellowship and Worship

Group fellowship and worship often blend in such a manner that it is impossible to label them separately. Those who have made decorations for the room will be eager to tell about them. This may lead to

CONVERSATION ABOUT THANKSGIVING DAY and a

SONG OF THANKS:

The leader may tell how the Jewish people long, long ago gave thanks for God's love and care and good gifts to them. This may lead to the introduction and use of the new

THANKSGIVING LITANY

Mention may be made of the fact that the Jewish people expressed their thanks to God by sharing with those less fortunate. Then may follow the

STORY: "Caring for God's Other Children"

(This story can be dramatized with little trouble. Children enjoy playing it, and the thought will lead naturally to the development of a service project. It also makes a very fitting dramatization for the Thanksgiving service of worship.)

It was a beautiful morning in ——— (use name of your city or town). Flowers were blooming in all of the yards. (Children taking the part of flowers enter.) In one of the yards some children from ——— (use name of your chuch) were at play. (Children skip in and begin playing. Use any game familiar to your children.)

After they had been playing a while, one of the children said, "Let's sing. I'd like to sing the song that we sing at Sunday school, the one that tells about God's care." (All join in singing the first stanza of "How Strong and Sweet My Father's Care.")

While the children were singing, some birds flew into the yard. (Children taking the part of birds fly in and around the children.) When the song was ended, the birds began to chatter. They said to the children, "God takes care of us but he needs people to help him. In winter when the snow is on the ground, they give us food. In the summer when it is hot and dry, they give us water."

"Yes," said one of the children, "God needs people to help take care of birds but he doesn't need any help in taking care of people."

The birds only shook their heads and sang as they flew away,

"God needs you in his work of care,
To help his children everywhere,
Go quickly now and gladly share
And care for them."

The children now began to talk earnestly to each other. "God does need us to help care for the birds, but people! That is different! He takes care of people and he doesn't need anyone to help him."

A little flower began to shake its petals at the children so hard that it attracted their attention.

"God takes care of us," it said, but he needs people to help him."

Another flower spoke up and said, "Yes, people give us water in the summer. We would die without it."

"They pull out the weeds," cried a third flower.

"They loosen the ground around our roots so that we can grow," said another.

The flowers said no more but they sang the same song that the birds sang,

"God needs you in his work of care,
To help his children everywhere,
Go quickly now and gladly share
And care for them."

"The flowers and birds are right," exclaimed one child. "God does need people to help care for other people."

"The flowers and birds are wrong. God needs no help in caring for people," cried another.

They were talking so busily that they did not notice some children coming down the street until they were very near.

"Look at these nice houses," they heard one of the children say. "I guess the children here have plenty to eat."

"See the nice yards they have to play in," cried another.

"I hope Daddy gets some work soon," said a little girl.

"Mother says there is plenty of food for everyone, but when our daddies haven't work, we cannot get it."

These children went on down the street. The children of ——— (name church) looked at each other in surprise.

"Why, I guess God does need us to help in caring for other people," exclaimed one.

"There are some children down the street whose daddy has been out of work and whose mother is sick. Maybe God needs us to help them," said another.

Suddenly one little girl jumped up and asked, "What was that song the birds and flowers sang? Oh, now I remember! Let's sing it this way—

God needs us in his work of care,
To help his children everywhere,
Come now and gladly let us share
And care for them."

(All join in the singing of the song.)

"Let's go and ask Mother what we can do for them," cried one of the boys. So they all jumped up and ran after him to find out how they could help God in caring for others.

(In dramatizing this the leader can tell the story informally as the children supply the action and conversation.)

Following the story there may be

CONVERSATION: After the story, children should be given an opportunity to discuss what they can do to help God in caring for others on Thanksgiving Day.

SONG: "How Strong and Sweet My Father's Care"

November 18

THEME: *Caring for God's Other Children*

A number of things will have to be attended to on this Sunday. The song, "How Strong and Sweet My Father's Care," will have to be learned, the Thanksgiving litany perfected, the dramatization practiced, and the Thanksgiving plans completed. If gifts of food are to be brought for a family on the following Sunday, the presenting of these may come as a natural conclusion to the dramatization. If your boys and girls are to plan their own Thanksgiving service of worship, the classes will have to be told to write on a slip of paper and pass in any special contribution that they would like to make to the service.

Your worship today will be brief and may express thanks to God for his love and care and ask God to help them to remember to say thanks in that finer way—by sharing their gifts with others.

November 25

THEME: *Thanking God and Working with Him*

During the week, survey carefully the materials out of which today's service of worship might be built. List these and bring the list, together with the slips passed in last Sunday by the different classes, to the primary department. Let those who come early plan the service of worship with your guidance.

At the conclusion of this service in which the children's gifts are presented, plans should be made for their delivery.

Source Materials

BACKGROUND MATERIAL:

Hebrew Home Life by E. M. Lobingier (University of Chicago Press)

The Little Boy of Nazareth by E. M. Bonser (R. R. Smith)

STORIES:

"The Four Sous" (suitable for first Sunday), in *The Children's Story Garden* collected by A Committee of the Philadelphia Yearly Meeting of Friends (J. B. Lippincott Company)

"The Good Samaritan," Luke 10:30-37.

"The Widow's Mite," Luke 21:1-4.

"Breakfast in the Fields," "The Children's Surprise Basket" and "The First Thanksgiving" in *Primary Story Worship Programs* by Mary K. Berg (George H. Doran Company)

"Sharing Home" in *Child Life and Religious Growth* by Edna M. Bonser (Abingdon Press)

SONG:

Special Thanksgiving:

"The Summer Days Are Ended"[4]

"Thanksgiving Day"[5]

"Thanksgiving Day Comes Once a Year"[6]

Talking to God:

"Father, We Thank Thee for the Night"[3]

"We Thank Thee, Father"[7]

"Father, We Thank Thee" (refrain of "Can a Little Child Like Me")[8]

"A Child's 'Thank You'"[9]

"For the Beauty of the Earth"[10]

"We Thank Thee, Dear Father"[11]

"For Sowing and Reaping"[12]

"Saying Grace"[13]

God's Care:

"How Strong and Sweet My Father's Care"[2]

"The Kind Father"[14]

[1]Clara Beers Blashfield, *Worship Training for Primary Children.* The Methodist Book Concern.

[2], [3], [4], [7], [8], [9], [10]Elizabeth McE. Shields, *Worship and Conduct Songs.* Richmond, Va., Presbyterian Committee of Publication, 1929.

[2], [3], [6], [8], [10], [11]*Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930.

[8], [10]Edith Lovell Thomas, *A First Book in Hymns and Worship.* New York, The Abingdon Press, 1922.

[12] [14]Danielson and Conant. *Song and Play for Children.* Boston, The Pilgrim Press, 1925.

[5]*Songs for the Pre-School Age.* Nashville, Tenn., Sunday School Board of the Southern Baptist Convention.

[8]Danielson and Conant, *Songs for Little People.* Boston, The Pilgrim Press.

[13]Jones and Barbour, *Child-Land in Sunday School.* Boston, The Arthur P. Schmidt Co.

NOVEMBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Una R. Smith**

THEME: *Bringing about the Reign of God in Our Country*

November 4

THEME: *The Work of Heroes of the Past*

PICTURE: "Pilgrims Attending Church"

SONG: "O Beautiful for Spacious Skies"

DISCUSSION: (Let children tell of work done for our country by early settlers. Guide them in telling of the first Thanksgiving.) For what were the Pilgrims thankful at that time? How did they show their thanks? What part of this Thanksgiving celebration do you think was particularly suggestive of the Christian spirit? (Lead the children to mention the ways the Indians were treated.) For what are we thankful today? (Lead the children to recall work done by Jane Addams and the work that is being done for the unfortunate in their own community.)

As we think of the work done by these men and women, I am certain we are especially thankful for the work they are doing. They are doing much to make our nation a righteous nation. The Bible says: "Righteousness exalteth a nation but sin is a reproach to any people." As we think of ways of continuing the work that is being done to help build the kingdom of God and plan to share in this work, I believe we can feel that we are planning to share in the work of heroes.

SONG: "Marching with the Heroes"

DISCUSSION: Have report on plans being made for Thanksgiving. Lead the children to try to make their gifts in the spirit of real friends. The leader may suggest that the boys and girls imagine themselves in the place of those they are planning to help, and in this way, try to decide the best way to bring them real joy.

*Little Rock, Arkansas. Author of *The Junior Department of the Church School,* Cokesbury Press.

There are some verses in the New Testament that I believe will help us in our planning. Let us read them together:

BIBLE READINGS: Ephesians 4:32
Matthew 10:8
Romans 15:1

PRAYER:

God, our Father, we ask thy help as we try to plan for these people who have been unfortunate. We are all thy children. Help us to know how best to share our good gifts with them. May we give in a way that will remind those to whom our gifts go, that we are their friends. Amen.

SONG: "We Plough the Fields and Scatter"

November 11

SONG: "For Peace and for Plenty"

DISCUSSION: We have been making plans for Thanksgiving. Today we are thinking of one gift that stands out above nearly all others, the gift of peace. Sixteen years ago people all 'round the world gave thanks because the most dreadful war the world had ever known had just ended. The men who fought in that war thought they were fighting to bring peace to the world. Now that we can think more clearly, we see how much better it would have been if this peace had been made before the war started. Let us think for a while of some of the evil that comes from wars. (Guide the children to mention use of money for killing people that might feed the hungry and build libraries and schools over the land; to think that fighting makes people hate each other, and brings death to some, blindness, sickness, and loss of arms and legs to others.) All of this is so different from the way Jesus taught people to live. If the world is to follow the teachings of Jesus, what must be done about war?

Possibly some of you are thinking that we have always had war, and we always will have war. Did you ever think that the really brave people are those who are willing to try things that have never been done before? I have asked one of the sixth grade boys to read a poem about those who are willing to discover newer and better plans.

POEM: "The Things That Haven't Been Done Before"

The things that haven't been done before,
Those are the things to try.
Columbus dreamed of an unknown shore,
At the rim of the far-flung sky.
And his heart was bold and his faith was strong,
As he ventured in dangers new,
And he paid no heed to the jeering throng,
Or the fears of the doubting crew.

The many will follow the beaten track
With guide posts along the way,
They live and have for ages back
With a chart for every day.
Some one has told them it's safe to go
On the road he has traveled o'er,
And all that they ever strive to know,
Are the things that were known before.

A few strike out, without map or chart,
Where never a man has been,
From the beaten paths they draw apart,
To see what no man has seen.
There are deeds they hunger alone to do;
Though batted and bruised and sore,
They blaze the path for the many, who
Do nothing not done before.

The things that haven't been done before
Are the tasks worth while to-day;
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of the doubting crew,
Or dare you, whether you win or fail,
Strike out for the goal that's new?

—AUTHOR NOT KNOWN[1].

Do you know of any people who have tried to make new plans for peace? (Lead the children to think of Woodrow Wilson's plan for the League of Nations and of Kellogg's peace pact. Perhaps some child may know the story of Christ of the Andes. If so, this story may be told briefly.)

[1]Quoted from *World Peace Primer* by Mrs. E. K. Bowman.

SONG: "Dare to be Brave"

STORY OF EDWARD BOK:

I want to tell you a story of a man who was brave enough to do the things that had never been done before. His name is Edward Bok. He came to this country from Holland when he was seven years old. Just a week after his arrival in the United States, he entered public school, although he could not speak a word of English. The boys called him "Dutch" and made all kinds of fun of him. But Edward Bok began at once to think things out for himself. He refused to try to write the Spencerian writing with its many flourishes. One afternoon he was whipped twice and kept at school until five o'clock, but he still refused to try to follow the copy given him. When he went home he showed his father his swollen hands and told him why he was whipped. Then he brought out a paper on which was a simpler type of writing. He said he wanted to use this plain form of writing, because he thought it was more suitable for a business man. The next morning his father went with him to school, and the principal agreed to allow him to learn the simple form he had chosen. Many years afterward, he learned that because he was brave enough to demand a more sensible style of penmanship, the board of education had decided to let children choose which style of writing they preferred to learn.

Later when the family income became so reduced that it was necessary for Edward to work after school, he thought up a number of ways to make money—ways that others had not tried. In those days people travelled in horse-drawn street cars. Just around the corner from where Edward Bok lived, the drivers stopped to water their horses. He noticed that many men jumped off the cars and ran into a cigar store for water, but there was no suitable place for women and children to get water. So he bought a shining new water pail and attached hooks on the side from which he hung clean glasses. One Saturday when the car stopped, he jumped on with his bucket of ice water, offered a drink of water to the conductor and then sold water to the passengers at a penny a glass. This is but one of the many new ways he devised for making money.

One time when Bok was still a young boy he went to see Henry W. Longfellow. Mr. Longfellow showed him a letter which he had received from a little girl asking him to write a few lines of his poetry for her. Longfellow said he could not think what to write. Edward Bok said: "Why not write, 'Let us then be up and doing.'" Longfellow asked him to repeat the lines so he would not have to look them up in one of his books. Bok repeated:

Let us then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.[2]

Longfellow complimented him on his good memory and made one copy for him and one for the little girl.

Anyone who knew Edward Bok could understand why he selected these lines, for he was always "achieving." After he had made enough money to feel that his own living was secure and had provided for his mother, he began to think how he might best serve the people of the United States. He remembered that his grandmother had told her sons that they should try "to make the world a better and more beautiful place to live in." And so he determined that he would do that very thing.

He was especially interested in showing people of small incomes how they might have attractive homes. So with the help of an architect, he began to publish plans for houses of good design that could be built for small sums of money. Slowly he won the support of a number of architects, who saw that, in this way, people who could not have secured the services of an architect would be helped to build homes that were in good taste. Mr. Bok was not merely interested in the exterior of houses. He wanted them to be comfortable. He was especially interested in providing servants' rooms that were well ventilated. Soon he began to offer suggestions for landscaping the home grounds. Then he published inexpensive copies of good paintings. So he helped to develop a taste for beautiful, livable homes with artistic furnishings and well planned lawns.

One of the most unusual things he did was to retire from business at fifty that he might have time to help others. Probably his greatest service was the Bok Peace Award. This provided a gift of $100,000 to the person giving the best plan by which the United States could help in bringing about world peace. Eight thousand plans were submitted and the discussion of these plans has done a great deal to help people all over the country to see the horror of war.

It is an easy thing to say, we have always had wars and we must always have wars. But Edward Bok saw that peace would save money and suffering and give the people of the world a chance to give their thoughts to helping, and serving. And he was brave enough to say, "I'll help start someone to find the way, even if it has never been done before."

[2]From "A Psalm of Life" by H. W. Longfellow.

DISCUSSION: What are some things boys and girls may do? Lead the children to think of opportunities they have of being kind to strangers, especially those of other nations at school, and of opportunities for exchange of courtesies between children of other lands through missionary activities of their own church, the Committee on World Friendship Among Children, and the Junior Red Cross work.)

I believe this discussion will help us appreciate more fully than ever the ninth verse of the fifth chapter of Matthew. Let us read it together.

BIBLE READING: Matthew 5:9

PRAYER BY LEADER:

O God, our Father, help us as we try to think how we may be peacemakers. We want to have the courage and self control to settle difficulties with others peaceably. Help us especially to try to be fair, and just in our dealings with people of other nations. Hasten the day when wars shall cease and men all over the world will live as thy children. Amen.

SONG: "I Would be True"

November 18

SONG: "Come, Ye Thankful People, Come"

DISCUSSION: Things for which we are thankful. (Lead the children to mention, in addition to food and clothes, care of fathers and mothers, the beauty of the world about them, the opportunity to live and work with others as friends, and especially for minds that may help them as they seek to discover newer and better ways of living.)

SONG: "We Plough the Fields and Scatter"
or
"For the Beauty of the Earth"

BIBLE READING: Psalm 95:1-7a

POEM *(read by one of the children)*:
Lines from Lowell's "Vision of Sir Launfal" beginning "Not what we give but what we share"

REPORT on plans being made for helping someone at Thanksgiving.

PRAYER:

Dear God, we are glad that we may share in thy work in the world. Help us as we try to plan for these friends in need, to make our gifts in a way that will show them the real interest we feel in them. Amen.

SONG: "O Son of Man"

November 25

This program may be planned by a committee composed of the junior superintendent and one representative from each class. Each class should have some contribution to make. Perhaps one grade will arrange the room and make it attractive with autumn leaves, fruits, and flowers. Another may make a Thanksgiving prayer. The prayer may be written on a blackboard that everyone may read it, or one member of the class who made the prayer may be chosen to lead the prayer while the other members pray silently. The committee may ask one class to select one of their group to tell a Thanksgiving story. The following suggests the kind of program which may be planned:

SONG: "This Is My Father's World"
or
"O Beautiful for Spacious Skies"

BIBLE READING *(in unison)*: Psalm 100

SONG: "We Plough the Fields and Scatter"

PRAYER: By member of the Sixth Grade

BIBLE READING: By member of the Fourth Grade

STORY: By a pupil from the Sixth Grade

SONG: "O Son of Man"
or
"I Would Be True"

Father and Son Observance

The dates for Father and Son Week this year are November 11-18. The following materials for this observance are available from the International Council.

The Father and Son Observance, a thirty-two page pamphlet of suggestions and practical plans. Price 15 cents.

Father and Son Song Sheet, 1c each, 75c per 100.

3 Father and Son Worship Services—"Comrades in an Unfinished Task," "Modern Torch Bearers," "Partnership"—1c each, 75c per 100.

NOVEMBER SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

By Rowena Ferguson*

THEME FOR NOVEMBER: *Building the Kingdom in Our Country*

The worship services for November carry forward, in larger scope, the theme for October, so that the teacher's aim will be merely a widening of the same aim to include one's country. It would be well if the intermediate group could come to think of these worship experiences in their relationship to one another rather than as isolated occasions.

November 4

THEME: *Who Is a Patriot?*

AIM: To guide the thinking of the intermediate group to the end that patriotism will be conceived as critical, intelligent, and active interest in one's country as a contributing member of a world of nations. This program as outlined is probably too long and elaborate. It may be easily telescoped and adapted. One method would be to combine the two talks into one and substitute the first prayer for the final meditation.

CALL TO WORSHIP: Psalm 122

INTRODUCTION BY LEADER: In the mind of the ancient Hebrews, religion and patriotism were one. To them, Jerusalem with its temple stood for their love for Jehovah and their desire that their nation should follow his ways. Many people since then have thought that patriotism is one way of following God's purposes. One of these people was Katherine Lee Bates who felt that being a patriot was having Christian ideals for one's country. She has expressed these ideals for America in the hymn, "O Beautiful for Spacious Skies."

HYMN: "O Beautiful for Spacious Skies"

TALK:

We call to mind, in the words of this hymn, self control and mercy and law and brotherhood as national ideals. But we cannot help thinking of mob violence and hatred and suspicion and masses of suffering people which testify that our own country is far from achieving these ideals. Is it unpatriotic to discover and point out the weaknesses of the United States as a nation? If her own citizens do not help her to recognize and overcome faults, how will the United States grow? Patriotism calls not for whitewashing our national character, nor for deserting our nation and forfeiting citizenship, but it calls for the loyalty which understands those phases of life needing correction and then is courageous in efforts to meet these needs.

LEADER: The following prayer was written by an intermediate girl. Does it say the things you would wish for your country?

O God, give America the light to see the best that should be done, and show her leaders the way to do that best. Give her strength, that she may resist the greatest of all shocks; give her strength to aid her neighbors and strength to meet her foes. Give her power, that she may be the greatest of the strong. Give her understanding, that she may see the smallest of the weak and stretch her friendly hands across the seas into the foreign lands to help the one that needs it. Give her men and women with courage to carry out their convictions; make them men of iron, not clay. Give her eyes for beauty, that she may see the beautiful; give her ears for music, that she may hear the song. Give her ruggedness; give her independence; give her will power. Give her all these; but, above all, give her the knowledge and love of thee. Amen.

—MARY FERN KESSLER from *The Torchbearer*.

HYMN: "O Native Land, How Fair You Seem" or "My Country 'Tis of Thee."

TALK:

It will be some years yet before most of us can vote, but we are citizens nevertheless. Right now we can be the sort of patriot who works that his country will follow the ways of God. First, we can begin to understand our government and how it works. Then we can find out the principles our country stands for and test them by Christian standards. Does our government stand for friendliness and brotherhood between men and nations, or is it suspicious of other nations and unfriendly? Does it take advantage of weaker nations? Does it believe in protecting the rights of all its citizens or just those who have much property and therefore power? Those who would be patriots today must be on their guard against people who would influence the government from selfish motives. Many patriotic citizens genuinely believe that repeal of the prohibition amendment will benefit the country. They are of this opinion not because they have investigated the facts, but because they have been persuaded by the arguments of those who will benefit financially from the sale of intoxicating drinks. A patriot will base his opinions on truth and not on hearsay. But perhaps the biggest job we can do now is to help make public opinion. We can express disfavor with those whose patriotism isn't based on Christian ideals; we can be careful that our own patriotic expressions have a Christian foundation. Remembering that God is the father of all nations, we can disapprove those actions of the United States which set her apart, and approve those in which she cooperates with other nations for the common good.

DIRECTED MEDITATION (Quiet music may be played during this period if it will add to the thoughtfulness of the occasion, but not otherwise):

Leader: May we each ask ourselves who is a patriot. (Pause for meditation) May we think of definite ideals that the United States should follow as a Christian nation. (Pause for meditation) In ancient Athens the Greeks thought of patriotism as a religious duty. Young Anthenians, upon attaining their citizenship rights, took an oath which after 2500 years expresses a noble patriotic ideal. May we repeat it together.

In Unison: We will never bring disgrace to this, our nation, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will strive for the ideals of the nation; both alone and with others; we will revere and respect our nation's laws; . . . we will strive unceasingly to quicken the public's sense of civic duty; thus, in all ways, we will transmit this nation not only not less, but greater, better, and more beautiful than it was transmitted to us.

HYMN: "God of Our Fathers Whose Almighty Hand"

November 11

THEME: "*Love Your Enemies*"

AIM: To help the boys and girls face up to the implications of Jesus' words, "Love your enemies," and to see that a world peace program must be founded on the Christian ideal of love.

SCRIPTURE READING: Matthew 5:43-48 (with remarks which will show that this principle of Jesus will cause a change in man's way of thinking and acting). God is love and love will accomplish more with our enemies than revenge. It is easier to see how loving your enemies works among individuals than among groups of people—nations, for instance. Here is a story of how one man in Japan believed in loving all men, even the enemies of his country.

STORY OF KAGAWA:

Toyohiko Kagawa, the Christian leader of Japan, began practicing the way of love when he was only nineteen. Under the influence of an American missionary he had become a Christian, and he decided that real love would make one share whatever he had with people who needed it. To Kagawa this not only meant food or money or clothing, but himself. So he went to live in the slums of the city while he was still a student. He lived in a little six-by-nine room in the worst section of the city, where he was surrounded by thieves, murderers, and criminals of every sort. Kagawa shared his meager food, shared his little room and his blanket, and gave himself freely to the mass of humanity around him. Often he slept with thugs and murderers. He carried no weapons and refused to fight in any way. Many of these slum persons could not understand why anyone should love them and they did not trust Kagawa. He was assaulted more than once, and at one time a drunken ruffian knocked out two of his teeth. He shared his blanket with one poor wretch and thereby contracted trachoma from which he is almost blind. He developed tuberculosis from exposure and has had to fight this disease all his life.

Later Kagawa decided that merely living among the poor and sharing their hardships was not enough. He must fight for their rights through labor organizations and through the demand for social justice. Here, too, Kagawa paid the price of love, for he was imprisoned more than once. He loved his jailers, too, and soon they would have done anything for him. Finally, the very government which had imprisoned Kagawa realized that he was serving the people in love, and he was not only released but was asked to take over the reconstruction work following the earthquake of 1923, and later was made adviser of the Municipal Social Bureau of one of Japan's largest cities.

But Kagawa believes in the way of love between nations as well as between individuals. When Japan first began to do violence to Chinese territory, Kagawa went to China and publicly apologized to the Chinese people for the way his country had acted. Later when all the world watched Japan's advance into Manchuria, Kagawa bravely opposed the leaders of his nation. It is very dangerous to oppose one's government during a war, but Kagawa was used to danger. He has thus far not been imprisoned for his position, but he is ready to go to jail if need be, because he is willing to pay the price of love.

READING: "Everybody's Brother"

A wretched leper came to him,
His hungry eyes were pleading;
Jesus looked into his soul
And saw what he was needing—
Not so much a doctor's hand
Encased in rubber glove;
He needed more a brother's touch
Prompted by tender love.
So Jesus took his wasted arm
And raised him to his feet,
Where they could look as man to man
And talk as only brothers can
When in after-years they meet.

A madman burst from out the tombs.
Naked; in frenzied error
He slashed his body with sharp-edged stones
And startled the heavens with shrieks and groans
Till people hid in terror.
But Jesus stayed;
He was not afraid.
He whispered with calm control:
"Peace be with you." Such love he felt
The stones were dropped and the madman knelt;
His mind was again made whole.
"Look," some said, "the demons have fled!"
"He is bewitched!" cried another.
But the man made well
Had the truth to tell:
"He loveth me like a brother!"

Should I deny the kinship band
That binds me to this earth,
Forget my Father's guiding hand
Or the love that gave me birth;
Were I to turn indifferent ears
To the mingled cries and hopes and fears
Of a world that is struggling toward the good—
Then this is the answer sure and grim:
I should at once break faith with Him
Who lived for brotherhood.

—NOREEN DUNN, used by permission.

HYMNS: "Far Round the World," "Jesus Shall Reign," "Love Divine, All Loves Excelling," "In Christ There Is No East or West," "God the Omnipotent."

WAYS OF WORKING FOR PEACE: The following are concrete suggestions of what an intermediate group may do to promote world peace. Intermediate workers will understand that no worship occasion is effective which arouses emotions, or strengthens convictions, and does not provide for the expression of those emotions and convictions through action. Worship is only a part of the unit of teaching, which makes it necessary for the other elements to be provided in addition to the specific worship materials suggested in these notes. It is thought, therefore, that an intermediate group might like to take a look at these ideas for action toward peace and select those which seem most attractive and practicable to them.

INTERMEDIATES AT WORK FOR PEACE:

1. Through posters, conversation, programs, giving of funds to express approval of, and, where possible, participating in friendly projects between nations: such as,
   a. extending aid in emergencies or disasters.
   b. Exchanges between nations, such as students, professors, visiting groups (for example, those fostered by the International Friendship League, 603 Boylston St., Boston, Mass.)
   c. The Christian missionary enterprise.
   d. Making more workable the international peace machinery, such as the Disarmament Conference, the World Court, the League of Nations.

*Assistant Editor, Editorial Department, General Board of Christian Education, Methodist Episcopal Church South. Nashville, Tennessee.

2. To find out more about people in other countries through:
   a. Reading of their history, customs, great people.
   b. Becoming familiar with their music, pictures, and other things they create.
   c. Friendly contacts with people of other lands in our own communities.

3. To grow in understanding of national affairs—politics, economics, etc.—so as to be an informed and participating citizen who is able to help direct the country in the path of peace.

November 18

THEME: *Beyond Our Border Lines*

AIM: So to guide the thinking of the intermediate group that it will be conscious of its Christian responsibility to express friendly attitudes in their individual, as well as national, contacts with foreign groups.

It is thought that this worship experience will grow naturally out of the ones for November 4 and 11 by lifting up concrete instances of reactions from other nations toward this country. One very good method of bringing this about will be to have as guest speaker a representative of another racial group, Mexican, Japanese, Chinese, who has come to this country recently enough that his impressions of it, as he had contact with American representatives, will still be fresh. He might be asked to answer some such questions as: What did you think of America from the contacts you had with Americans in your native land? What impression of this country did the actions of our government give you? What did you discover about this country from reading our books and seeing our picture shows? Have your ideas of this country changed any since coming here?

This guest should be informed of the purpose of the worship occasion and reassured as to the sincerity of the group in wanting our country to make as friendly contacts as possible with others. In this way, he will feel that it will not be impolite or offensive to give his honest impressions. The speaker might also suggest ways in which the people of our country may make friendly advances to other racial groups here.

In case it is impossible to secure such a guest, the following letters might be read. They are from two Chinese students written to American students who had been visiting in their town.

DEAR FRIENDS:

I wish I were going with you to America. How I do want to visit your country and see all the things you have told me about. One of the girls said she would like to put down all the things she saw here that she wanted to remember. I thought of them as everyday happenings and did not even notice till I heard you exclaiming over them. Do you remember the picnic we had in the hills near Soochow? You thought it funny to see the coolies walking along the rice path with their wicker baskets of chickens swinging from the poles across their shoulders, and one of you wanted to get the rhythm of his grunting heigh-ho as he trotted off to town. But I guess I would be just as excited over the trucks and wagons you told me about as you were over our wheelbarrows and coolie bearers.

I think I shall never forget the round-the-world-song you sang as we sat on the hill top in front of the Witches' Pagoda. Somehow I appreciated my China more than ever as we looked out over the little square patches of fields, the green rice, the shining canals, the shrubby mulberry tree tracts of land. Then I saw the empty pagoda, an abandoned shrine, and I thought how empty the lives of some of our people are. But as you sang I looked into your faces and the faces of my Chinese friends, all of us Christians, and I felt that somehow we would work together to make the world happier for the folks whose lives are empty. It must have been like that on the hillside in Galilee when Jesus met with his followers. Won't you think of us as being in the circle with you the next time you sing that song?

LEE MEI LING

The particular song referred to is not known, but perhaps it was one like "In Christ There Is No East or West." It would be appropriate to sing it after the reading of the letter.

The other letter is as follows:

MY AMERICAN FRIENDS:

I feel as if I really can call you friends since I have come to know you better. Of course I have had American teachers in school, but I was happy to meet girls and boys of my own age who had just come from America. I had received most of my impressions from the moving pictures and I wondered if what I saw of American life could be true. Perhaps it was rude of me to ask you such frank questions, but I really wanted to know. The missionaries gave me a different viewpoint from the pictures, and I was puzzled as to which was right. I am not sure I quite understand it all yet, but I feel better after having talked with you. Maybe some day I shall go to America to study and then I will find out many things.

Your friend,

LUCIA WANG

The following poem may help express the feeling of the group:

Eternal God whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no near nor far,
No al'en race, no foreign shore,
No child unsought, unknown,
O send us forth, thy prophets true,
To make all lands thine own.

O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone, can know,
In whom all hearts find rest,
Help us to spread thy gracious reign
Till greed and hate shall cease
And kindness dwell in human hearts
And all the earth find peace.

—HENRY HALLAM TWEEDY. Used by permission of the Hymn Society, owner of the copyright.

November 25

THEME: "*His Wonderful Works to the Children of Men*"

AIM: To help boys and girls express to God their gratitude for the material and spiritual resources of the present day, and to feel a Christian responsibility to use them *for the good of all* God's children.

HYMN: "Come, Ye Thankful People, Come"

LITANY: *(with introductory remarks):* A group of intermediate boys and girls were discussing what things in their experience they felt like thanking God for. They made a list of these things and then worked them into a litany for use in a thanksgiving worship service. As we read this litany together, will you think if this is the sort of list you would make.

Leader: For life in a world of wonderful things; for the senses by which we are conscious of all thy handiwork; for our health;
In Unison: We are grateful to thee.
Leader: For our homes, our parents, brother and sister, for the friends that make companionship so dear;
In Unison: We are grateful to thee.
Leader: For the chance to go to school to increase our knowledge and usefulness; for books through which we meet and know all the world;
In Unison: We are grateful to thee.
Leader: For the church schools and churches which bring to us the full realization of thy glories, and in which we are given a chance to worship thee;
In Unison: We are grateful to thee.
Leader: For the power to think and be masters of our minds, for the ability to do great things;
In Unison: We are grateful to thee.
Leader: For the many toilers whose strength and blood has freed us from the bonds of ignorance;
In Unison: We are grateful to thee.
Leader: For the rhythm of thy great universe and our small part in it:
In Unison: We are grateful to thee, we serve thee, Lord, with gladness; we come before thy presence with thanksgiving.

HYMN: "For the Beauty of the Earth" or "Backward We Look, O God of All Our Days."

SCRIPTURE READING: Psalm 107: 1, 9, 10, 14, 15, 22-24, 32, 35-38, 43.

LEADER: A wise person once said, "God has given to *all*, it is man's responsibility to see that it is given to *each*."

READING: "The Spacious Firmament on High" (In nearly all hymnals).

LEADER: The natural world and its products of food stuffs and clothing and minerals, the great universe far out beyond our own earth even, God has given to all; not just to those who have the might or the luck to collect a lot of these things, such as oil, food, minerals, land, which represent wealth. God is depending on us, his Christian followers, to see that each person has his share and his opportunity. When thanking God for "his wonderful works" which we enjoy, are we thinking also of those who labor in poverty of body and spirit? Can the kingdom of God come on earth when great numbers of God's children do not share in the abundance which he has provided for man's welfare?

HYMN *(to be sung to the tune "Aurelia"):*

The voice of God is calling
It summons unto men;
As once he spoke in Zion,
So now he speaks again.
Whom shall I send to succor
My people in their need?
Whom shall I send to loosen
The bonds of lust and greed?

I hear my people crying
In cot and mine and slum;
No field or mart is silent,
No city street is dumb.
I see my people falling
In darkness and despair,
Whom shall I send to shatter
The fetters which they bear?

We heed, O Lord, thy summons,
And answer "Here are we!
Send us upon thine errand,
Let us thy servants be.
Take us and make us holy,
Teach us thy will and way,
Speak, and behold! we answer,
Command and we obey!"

—JOHN HAYNES HOLMES. Used by permission.

UNISON PRAYER:

Our Father-God, at this Thanksgiving season, we are conscious of the blessings which have come to our land out of thy goodness and by thy power. Through all our grateful praise to thee, however, we hear the voice of those who are being denied their share of thy abundance. Some are without work, some are without food, some are without education, some are without opportunity for spiritual growth. We know that there is plenty for each to have a share. As growing boys and girls we may not yet understand all the ways and means of distributing thy abundance, but we do understand Jesus' words, "Thou shalt love thy neighbor." Therefore, Father, with thy help, we will share the good things we ourselves have, and as we grow we will work so that our country will make possible more abundant life for each of thy children. Amen.

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NOVEMBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Nancy Longenecker*

THEME: *Building the Kingdom in Our Country*

To the Leader

Music is such a vital part of worship that it is almost impossible to think of a service without it. Music may arouse emotions that direct purposes, attitudes, ideals, and give release to that depth of inner feeling which so often longs for expression.

To begin a service with anything that suggests cheap picture shows, restaurants, dance halls will put the wrong attitudes at once in the minds of the group. So many lighter classics have been put to such services, and one builds up associations accordingly. Strong hymn tunes played well act as a great force to unify and clarify the group mind. Tunes such as "Consolation," "Hymn to Joy," "Salve Domine," "Saint Margaret," or "Canonbury" are typical of excellent opening music. There is also an endless number of classics within the powers of young musicians that are excellent. When the opening music is played before the worship service, it should be understood that all must be quiet. Preludes and postludes are part of a worship service, and are not obligatos for conversation.

See that hymns are played well. Both hands should be put down at once. There should be no syncopation of time nor overembellishment of the original tune. Hymns should be played with feeling and with reverence for material.

We are all dependent upon the musician, who usually sets the tempo and greatly influences the singing of the group. Hymns should be practiced until they can be played well. Hymns should be announced by name and number, unless there is a printed program or bulletin. The hymn should then be played through in its correct tempo and character. If the hymn is very familiar, often a chord or the first and last phrases is sufficient. Vary the singing according to the content of the hymn. "Dear Lord and Father of Mankind" is not sung in the same manner as "Joy to the World, the Lord is Come." Often read hymns without music, and occasionally read part of the stanzas, either aloud or silently, while the music is played on the piano. Increase your repertory of hymns. Out of the 400,000 Christian hymns written, it is said that most churches use eleven. Do not wear out two or three hymns and neglect to learn the many other beautiful ones. This is inertia. Learn these at special rehearsals. Do not use the worship period for learning materials.

Loud singing does not mean excellent singing. Never say, "Put pep into your singing." That is not respectful. Emphasize the first beats of the measure and then both unity and strength will come in this natural way. It is a fine plan to have a chorus from the department which will learn the hymns and sing them and also sing special numbers for the worship service. This will be of real value to the individuals, and will increase interest in learning the great hymn literature of our Christian religion.

November 4

THEME: *Daring to Adventure*

INSTRUMENTAL PRELUDE: "Prelude, Op. 28 No. 20," Chopin

CALL TO WORSHIP:

Leader: Send out thy Light and thy Truth, let them lead me; O let them bring me to thy holy hill.

Response: The people that walked in darkness have seen a great light; they that dwell in the shadow of death, upon them hath a light shined.

HYMNS: "Jesus Calls Us o'er the Tumult"
"Be Strong"

SCRIPTURE:

Leader:
Jesus went about in all Galilee,
Teaching in their synagogues,
And preaching the gospel of the kingdom,
And healing all manner of disease
And all manner of sickness among the people.

Response:
The report of him went forth into all Syria:
And they brought unto him all that were sick,
Holden with divers diseases and torments,
Possessed with demons, and epileptic, and palsied:
And he healed them.

Leader:
A great multitude followed him,
Because they beheld the things
Which he did on them that were sick.

Response:
When even was come,
They brought unto him many possessed with demons:
And he cast out the spirits with a word,
And he healed all that were sick.

HYMN RESPONSE:

At even, when the sun was set, the sick, O Lord, around thee lay;
O in what divers pains they met! O with what joy they went away.

Once more 'tis eventide, and we oppressed with various ills draw near;
What if thy form we cannot see? We know and feel that thou art here.

O Saviour Christ, our woes dispel; for some are sick, and some are sad,
And some have never loved thee well, and some have lost the love they had,

And some have found the world is vain, yet from the world they break not free
And some have friends who give them pain, yet have not sought a friend in thee.

And none, O Lord, have perfect rest, for none are wholly free from sin;
And they who fain would love thee best, are conscious most of wrong within.

O Saviour Christ, thou too art man: thou hast been troubled, tempted, tried,
Thy kind, but searching glance can scan the very wounds that shame would hide.

Thy touch has still its ancient power; no word from thee can fruitless fall;
Hear, in this solemn evening hour, and in thy mercy heal us all.

POEM: "The Surgeon's Hands"

His face? I know not whether it be fair,
Or lined and grayed to mark the slipping years.
His eyes? I do not glimpse the pity there,
Or try to probe their depths for hopes or fears.
Only upon his wondrous hands I gaze,
And search my memory through so fittingly
To voice their loveliness. In still amaze
I bow before their quiet dignity.
They make the crooked straight and heal old sores;
The blind to see, the war-torn clean and whole.
Throughout the suffering world they touch the doors
That open wide to life. The bitter bowl
Of pain they sweeten till the weary rest,
As though the hands of Christ had served and blest."

—IDA NORTON MUNSON

From *The New Hymnal for American Youth.* Used by permission of D. Appleton-Century Co.

DRAMATIZATION: "Dr. Grenfell Tells Some Inner Thoughts"

(A Youth, reporting for his school paper, and Dr. Wilfred T. Grenfell being interviewed.)

YOUTH: Dr. Grenfell, I am a reporter for our school paper, and if you will give me the honor, I should appreciate a brief interview with you concerning your life.

(Reporter writes as Dr. Grenfell talks, except at times when he is too interested.)

GRENFELL: My dear young fellow, nothing would please me more. Of course, you should ask me questions, the answers of which will interest the young people who read your paper.

YOUTH: Thank you, Dr. Grenfell, I shall try to remember that. Were you always interested in church?

GRENFELL: Well, there was never anything of the goodie-goodie about me, I suppose. I have made my nose bleed more than once to escape an evening service. My brother and I used to do all manner of things to enliven the service while we were there. I loved sports and the out-of-doors, and the best hour on Sunday I can remember was the hour before tea time when mother read us good books. I can tell those stories now.

YOUTH: May I ask how you made your decision for such an active Christian life?

GRENFELL: When I was twenty and a medical student in the Gordon Hospital where my father was Chaplain, I attended the Church of England more out of respect for my parents than any vital interest in religion. One night I was returning from a sick call and my attention was drawn to a huge tent erected for some special service.

YOUTH: I suppose you thought it was a circus, and took a look in.

GRENFELL *(laughing):* I went into the tent out of curiosity, and was attracted by the breezy manner of the leader of the meeting, who was Dwight L. Moody. Someone started to pray a veritable long-winded oration to the Almighty, so I started to leave. Then Mr. Moody got up suddenly from his knees, and said, "We will sing a hymn while the brother is finishing his prayer."

YOUTH: Didn't you think that was a bit irreverent in Mr. Moody?

GRENFELL: No, I liked it, so I decided to stay awhile. I listened to Mr. Moody's sermon, and felt the straightforward, manly challenge of his to give our life to Christ. So much of the religion I knew seemed so unattractive and of little value. I loved adventure, action, something doing, and his was a different presentation of Christianity than I had ever known. I went home that night and thought about it seriously. Perhaps after all, Christ, himself, was an adventurer.

YOUTH: That *is* an idea. ..... did you return to the meeting?

GRENFELL: Yes, I went back the next night, and strange enough, a famous cricketeer made the address. He asked for fellows to stand up who would entrust their lives to Christ, and who would let him guide them. No one moved. I felt an awful load when I started to rise; then I saw a fellow from the training ship get up. It thrilled me somehow because I knew it took nerve, so I got up too, and nailed my colors to the mast.

YOUTH: That took courage, didn't it?

GRENFELL: I often think if I had not done that, perhaps I would have been just a physician on Harley Street, being driven about in my Rolls Royce. But now for thirty-six years, I have been going on with the work in Labrador, taking care as best I could of those people who had known no physician till I came. We have a fine little hospital at every one hundred-fifty miles along that bleak coast. God calls us, because he needs us, and those folks needed me. *(Thoughtfully)* I think they need you fellows too.

YOUTH: Life has been a great adventure for you, Dr. Grenfell.

GRENFELL: Jesus Christ challenges us to be his knights. We must go forth to make the world better. We are not here to be saved. We must have faith and take risks. Life is a challenge. It is not meant to be easy and humdrum. Remember, we are the sons of God.

YOUTH: What do you think is the great force behind this life adventure?

GRENFELL: Love is the force, the dynamic. God works through us in the common things, and common ways of everyday life. Call every day a new page in your log book. Consult Christ, the Captain, as to your day's journey. He will lead you in paths of abundant living, and at last your Captain will say, "What have you been doing? Have you had a great adventure?" Then no words will express the joy you will have when life comes near its close.

YOUTH *(rising and shaking hands):* Thank you, Dr. Grenfell, thank you. I think a lot of fellows would love to be Christian adventurers if they only had it put to them in your way, and if they knew more men like you.

GRENFELL: God bless you, and all you fellows.

BENEDICTION *(hymn):* Tune: St. Peter

"In Christ there is no East or West,
In him no South or North
But one great fellowship of love,
Throughout the whole wide earth. Amen."

For further material on the study of Grenfell, consult *Forty Years on the Labrador* (The life-story of Sir Wilfred Grenfell) by Ernest H. Hayes, Fleming H. Revell Company.

November 11

THEME: *Faith in Our Fellows*

INSTRUMENTAL PRELUDE: "Hymn to Joy," Beethoven

CALL TO WORSHIP:

Maker of stars, Eternal King—servant of slaves, descended again!
Let labor laugh, and service sing, and man's bright honor have no stain!

Kingdoms and thrones are in the dust—renew our faith in human worth;
Maker of men, renew our trust, as comrades on the common earth!

Above the stones of Nazareth, the dream of dreams is floating still!
Great Comrade, it awaits thy breath, the impulse of thy holy will,

*Lawrence, Kansas.

To build the dream, the wondrous plan, up from the red and reeking sod—
The Temple of the Son of Man, the shining Commonwealth of God!

—Allen Eastman Cross

From *Pass on the Torch*. The Pilgrim Press.

Hymns: "Faith of Our Fathers"
"O Saviour, Let Me Walk with Thee"
"O Brother Man, Fold to Thy Heart Thy Brother"

Scripture: Proverbs 31:10-31

Poem: "For Us"

If we have not learned that God's in man,
And man in God again,
That to love thy God is to love thy brother,
And to serve thy Lord is to serve each other—
Then Christ was born in vain!

If we have not learned that one man's life
In all men lives again;
That each man's battle, fought alone,
Is won or lost for everyone—
Then Christ hath lived in vain!

If we have not learned that death's no break
In life's unceasing chain,
That the work in one life well begun
In others is finished, by others is done—
Then Christ hath died in vain!

If we have not learned of immortal life,
And a future free from pain,
The Kingdom of God in the heart of man,
And the living world on heaven's plan—
Then Christ arose in vain!

—Charlotte Perkins Gilman

From *Quotable Poems*, Vol. I, published by Willett, Clark and Company, Chicago.

Susan B. Anthony—*a maker of freedom for women from man's domination.*

First reader:

Throughout history, until recently, vast numbers of women in many lands have lived under such conditions as the following: They have frequently been subjected to actual slavery and for ages were regarded as fair prizes for the victors in war; they have often been under the absolute control of their husbands, who frequently exercised the right of physical punishment even to the point of death; they have often been sold or bartered by father or husband; they were at times the common property of the tribe and at other periods were compelled to serve as concubines and prostitutes; they have often shared a home with many other wives; rarely have they been allowed to exercise free choice in selecting a husband or to have any freedom as to whether or not they should bear children; they have usually been denied the right of divorce, but have often been subject to dismissal at the will of man; they have prevailingly been victims of a double standard of morals; they have been compelled to do the menial and monotonous work of the world and have frequently been regarded as beasts of burden; they have seldom received an adequate economic return for their labor; only a very restricted number of occupations have been open to them; they have usually been denied property rights; they have been subjected to all manner of legal limitations, usually being grossly discriminated against; they were long denied the advantages of education and have been the victims of their own ignorance and superstitions; under various religions they have been denied equal religious and ecclesiastical opportunities; in short, they have lived and died in a man-controlled world.

Second reader: "Some Results of Miss Anthony's Life"

At the 20th anniversary of the first woman's rights convention. the following summary of progress was given: "When that first convention met, one college in the United States admitted women; now hundreds do so. Then there was not a single woman physician or ordained minister or lawyer; now there are 77,000 women physicians and surgeons, 3,000 ordained ministers and 1.000 lawyers. Then only a few poorly paid employments were open to women; now they are in more than three hundred occupations and comprise 80 per cent of our school teachers. Then there were scarcely any organizations of women; now such organizations are numbered by thousands. Then the few women who dared to speak in public, even on philanthropic questions, were overwhelmingly condemned by public opinion; now the women most opposed to woman suffrage travel about the country making speeches to prove that a woman's only place is at home. Then a married woman in most of our states could not control her own person, property or earnings; now in most of them these laws have been largely amended or repealed, and it is only in regard to the ballot that the fiction of woman's perpetual minority is kept up."

Third reader: "Some Things That Miss Anthony's Biographer Wrote Concerning Her"

"Thousands of women have said or written to her, 'I was tired, discouraged, wanted to quit—but I thought of you, of what you had borne and how you had toiled for us, and I couldn't stop, I will always keep on.' In speaking of her part in the suffrage movement, a close associate wrote: 'Miss Anthony alert, aggressive and indefatigable, is its nervous energy, its propulsive force.' On the day of Miss Anthony's death, March 13, 1906, flags flew at half mast across the country. It is estimated that nearly 10.000 persons passed by her bier. Thousands of remarkable tributes were paid to her memory by the press and platform of the country. It was said of her by various persons: 'In the roll of America's great women the name of Susan B. Anthony must always stand at the head. . . . The most persecuted of all women in her early days, Miss Anthony was the most honored of all in the closing years of her life. . . . The most remarkable career among those of American women, perhaps of all women, who lived in the nineteenth century. . . . A career without parallel. . . . A life as perfectly rounded as womanly women can conceive. . . . She was a maker of history. . . . She has lived a thousand years if achievement can measure the length of life.' "

Prayer *(from hymns):*

To serve the present age,
My calling to fulfill;
O may it all my powers engage,
To do my Master's will.

O Lord, and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call;
We test our lives by thine.

November 18

Theme: *True to Conviction*

Call to Worship:

A vision without a task is only a dream,
A task without a vision is drudgery,
A task with a vision
Is the hope of the world.

Hymns: "Immortal Love, Forever Full"
"Awake My Soul, Stretch Every Nerve"

Prayer:

"O God, we thank thee for our sisters who are leaving the ancient shelter of the home to earn their wage in the factory and the store amid the press of modern life. Save them from the strain of unremitting toil that would unfit them for the holy duties of home and motherhood which the future may lay upon them. Give them grace to cherish, under the new surroundings, the old sweetness and gentleness of womanhood, and in the rough mingling of life to keep their hearts pure and their lives untarnished. Save them from the terrors of utter want. Teach them to stand loyally by their sisters, that by united action they may better their common lot. Amen.

—Walter Rauschenbusch, from *Prayers of the Social Awakening*. Used by permission of The Pilgrim Press.

Story: "A Woman Who Was True To Her Conviction"

One cold afternoon during the spring of 1911, Frances Perkins was having tea with a group of her friends in a dignified old home on Washington Square in New York City. She was entertaining her friends with a graphic account of her work in the legislative committee on behalf of the fifty-four-hour-a-week bill for working women. Suddenly the shrieking of fire engines interrupted the cozy visit and Frances Perkins and her friends rushed out into the street in time to see a horrible fire in the shirtwaist factory which was occupying the ninth and tenth floors of a loft building close by.

The fire was beyond the reach of water from the street mains. Girls jumped from the tenth floor only to perish on the sidewalks below. Fire nets cannot withstand the impact of bodies falling from such a height. The exits of the factory were cut off and fire escapes were cluttered with red-hot shutters which fell from the burning building. In this one fire the lives of one hundred and forty-six girls were sacrificed and Frances Perkins was an eye witness to the tragedy.

Frances Perkins was a college graduate with a doctorate in economics. As a young teacher in Chicago she came in contact with the idealism of Hull House. But instead of rushing into industrial problems without training she went back to school and spent three more years studying economics. When she finished her school work she began lobbying for the fifty-four-hour bill for working women. It was in March that the factory fire took place and marked another turning point in Frances Perkins' career. She helped secure the passage of the bill creating a Factory Investigating Committee.

All her special training, her legislative experience, and her social ideals were pitted against the dragon of selfishness as represented by vested interests, age-long habit, and prejudice. This committee through a trial caused the passage of fire prevention laws in the state of New York, and, more than that, resulted in the advance labor laws of 1913, 1914, and 1915. This was the beginning of a great career of usefulness and now Frances Perkins, the United States Secretary of Labor, in the President's Cabinet, true to her convictions, is continuing to fight "The Giant Selfishness," and is one of the twentieth century heroines who has made some of her dreams for other folks a reality.

—Olga Edith Gunkle. Adapted from "Twentieth Century Heroes" published by the Board of Education, Methodist Episcopal Church. Used by permission.

Responsive Reading:

Leader: And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying,
Blessed are the poor in spirit
Group: For theirs is the kingdom of heaven.
Leader: Blessed are they that mourn:
Group: For they shall be comforted.
Leader: Blessed are the meek:
Group: For they shall inherit the earth.
Leader: Blessed are they which do hunger and thirst after righteousness:
Group: For they shall be filled.
Leader: Blessed are the merciful:
Group: For they shall obtain mercy.
Leader: Blessed are the pure in heart:
Group: For they shall see God.
Leader: Blessed are the peacemakers:
Group: For they shall be called the children of God.
Leader: Blessed are they which are persecuted for righteousness' sake:
Group: For theirs is the kingdom of heaven.
Leader: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
All: Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Hymn: "Be Strong, We Are Not Here to Dream, to Drift"

November 25

Theme: *Gratitude*

Prelude: "Largo from The New World Symphony," Dvorak *(Singing Pathways*, page 197)

Hymns: "Faith of Our Fathers"
"Now Thank We All Our God"
"God of Our Fathers, Whose Almighty Hand"

Litany:

Unison:
The breaking waves dashed high
On a stern and rock-bound coast,
The woods against a stormy sky
Their giant branches tossed;
And the heavy night hung dark
The hills and waters o'er,
A band of exiles moored their bark
On the wild New England Shore.

Hymn Response:
Faith of our fathers, living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word.
Faith of our Fathers, holy faith,
We will be true to thee till death.

Unison:
Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of stirring drums,
Trumpet that sings of fame;
Not as the flying come,
In silence and in fear;
They shook the depth of desert gloom
With their hymns of lofty cheer.

Hymn Response:
Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom his world rejoices
Who, from our mothers' arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

Unison:
What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!
Ay, call it holy ground,
The soil where first they trod
They left unstained what there they found—
Freedom to worship God.

Hymn Response:
God of our fathers whose almighty hand
Leads forth in beauty all the starry band,
Of shining worlds in splendor through the skies,
Our grateful songs before thy throne arise.

Reading: The First Thanksgiving Celebration (Plymouth, Dec. 11, 1621)

Our corn did prove well; and, God be praised, we had a good increase of Indian corn. Our harvest being gotten in, our Governor sent four men on fowling, that so we might, after a special manner rejoice together after we had gathered the fruit of our labors. Many of the Indians came amongst us, and among the rest their greatest king, Massasoit, with some ninety men whom three days we entertained or feasted.

—Edward Winslow.

Reading: The President's Thanksgiving Proclamation for 1934

Ritual for Thanksgiving*:

An unlighted candle stands on a table at center front. A young girl comes forward, stands back of the candle.

Girl: Today we are remembering elements which make up our homes and our everyday life that all of us have enjoyed and have so seldom expressed any appreciation for. We are grateful for these fundamental things of life which have come to us from that Love which is beneath all and in all and

*The poetry excerpts used in this service are from John Oxenham's *The Sacraments*. They are used by permission of Paul R. Reynolds and Son, New York City.

over all. Behold, I light the flame of the Great Love which kindles all life.

(She lights the candle and remains standing back of it through the entire service. Seven girls come forward with unlighted candles and each recites her poem, then lights her candle from the central one, and while remaining there the group responds. After this she takes her place and one from the opposite side comes to the central light. There will be three girls on one side and four on another. FIRE stands at the right of the center light, and WATER at the left and arranged so on in order.)

FIRST GIRL:

Kneel always when you light a fire!
Kneel reverently, and thankful be
For God's unfailing charity,
And on the ascending flame inspire
A little prayer, that shall upbear
The incense of your thankfulness
For this sweet grace
Of warmth and light!
For here again is sacrifice
For your delight.

(Girl steps forward to central light)

Behold, I light the flame of appreciation for Fire.

Assembly Response: We thank thee, Lord, for the gift of Fire.

SECOND GIRL:

God's sweet grace is running water,
All fair sparkling, running water,
Bubbling spring from rock or sod,
Goodly things,—the gift of God!
Babbling praise as it flows,
Gathering graces as it grows,
Scattering joys where'er it goes;
Praise to God in running water."

(Girl steps forward to central light)

Behold, I light the flame of appreciation for Water.

Assembly Response: We thank thee, Lord, for the gift of Water.

THIRD GIRL:

In that far off dim dawn,
When chaos reigned, and earth was still
A formless void in darkness dight,
The Spirit, brooding o'er the deep,
Awoke Creation from its sleep
With that High Call—
"Let—There—Be—Light!"

(Girl steps forward to central light)

Behold, I light the flame of appreciation for Light.

Assembly Response: We thank thee, Lord, for the gift of Light.

FOURTH GIRL:

Thank God for sleep!
And, when you cannot sleep,
Still thank Him that you live
To lie awake.
And pray Him, of His grace,
When He sees fit, sweet sleep to give,
That you may rise, with newborn eyes,
To look once more into His shining face.

(Girl steps forward to central light)

Behold, I light the flame of appreciation for Sleep.

Assembly Response: We thank thee, Lord, for the gift of Sleep.

FIFTH GIRL:

Each meal should be a sacramental feast,
A Eucharist each breaking of the bread,
Wherein we meet again Our Great High Priest,
And pledge new troth to our Exalted Head.
The wheat, the plant, the yeast, and man all give,
Each of their best, God's purpose to maintain,
And all subserve the end for which all live,
And pass,—to live more worthily again.

(Girl steps forward to central light)

Behold, I light the flame of appreciation for Food.

Assembly Response: We thank thee, Lord, for the gift of Food.

SIXTH GIRL:

Upon thy bended knees thank God for work,
Work—once man's penance, now his high reward!
For work to do and strength to do the work,
We thank Thee, Lord.

(Girl steps forward to central light)

Behold, I light the flame of appreciation for Work.

Assembly Response: We thank thee, Lord, for the giff of Work.

SEVENTH GIRL:

Love is the sacrament of sacraments;
For God is Love, and Love is God,
Who loves knows Him, and in him all the heights
And depths of these high rapturous delights
Which for Love's soul are very soul of life,
And through the troubled waves,—through stress and strife,
Bear the soul upward to that final goal
Where Life and Love make one full rounded whole.

(Girl steps forward to central light)

Behold, I light the flame of appreciation for Love.

Assembly Response: We thank thee, Lord, for the gift of Love.

THE DOXOLOGY *(audience stands and during the singing the girls will leave, the center lighted candle remaining.*

BENEDICTION: And now may the grace of gratitude for the common things of life fill our hearts and beautify our lives. Amen.

Harvest Praise

(Continued from page 25)

bring into the house of the Lord thy God. *(Exodus* 23:19)

HEBREW GROUP: As the Lord Jehovah hath spoke, even also have we done.

(Members of HEBREW GROUP *lay upon the table the grains and fruits which they carry.)*

PILGRIM READER: In God's book is given the command to every man to give unto others as he is able, according to the blessings of the Lord our God which he hath given us. Therefore did we make partakers of our plenty many Indians who were among us in the days of our first feast of Thanksgiving.

PILGRIM GROUP: As the Lord hath prospered us, even so do we gladly share his goodness with others.

*(*PILGRIMS *lay upon the table the grains and fruits they carry.)*

MODERN READER: Brethren: when we give thanks unto God for blessings to ourselves, let us be mindful also to share them. Jesus commanded that we should do unto others as we would that they should do unto us. Whoever, therefore, hath plenty and seeth his brother have need and share not, how dwelleth the love of God in him?

MODERN GROUP: Thine, O Lord, is the greatness, and the power, and the glory; for all that is in the heaven and in the earth is thine. Both riches and honor come of thee, and thou reignest over all. Now, therefore, our God, we thank thee, and praise thy glorious name. All things come of thee, and of thine own do we give back to thee.

(MODERN GROUP *lays offerings on the table.)*

CHOIR:

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.*

(Congregation stands and prays together The Lord's Prayer, after which all join in singing the "Gloria Patri.")

*If the original tune is not available, these words may be sung to "Dennis" used for "Blest Be the Tie That Binds."

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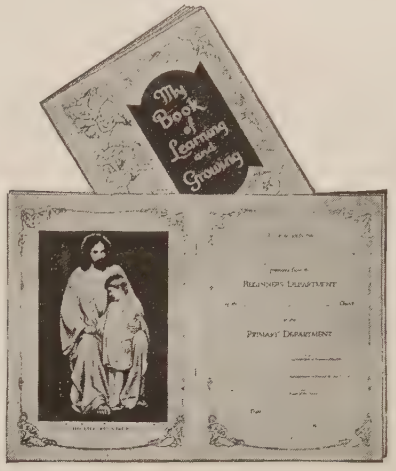

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Improving One's Self Control

(Continued from page 5)

Still others, able to manage both ridicule and anxiety, instantly lose their self-control if a particular disappointment is recalled to their mind or if they are compelled to deal with an individual whom they cordially detest. To locate one's own breaking-point and one's own fatal strain, and then to double one's efforts at self-control when a critical situation takes shape, is to develop a strategy which may spell the difference between habitual victory and habitual defeat.

What about the outbursts of anger and vindictiveness which have a deeper origin, which go back to underlying resentments at life itself? Any analysis of moods soon shows that some of the worst are the sudden and violent expression of a bitterness either against certain individuals or life-in-general, a bitterness which smoulders underground for years and then finally bursts forth in sudden and disastrous flame. What is the secret of gaining the mastery over such moods and the hidden resentment of which they are an expression?

All of us must learn, if we seek a complete self-control, the art of accepting the life-situations we find ourselves powerless to change. When we do accept them—accept them quietly, hopefully, and permanently—we remove from our own inner life a source of almost fatal tension. As long as we remain in a state of chronic rebellion against our limitations, our disappointments, our unfortunate personal relationships, and the tragic experiences which can be neither explained nor justified, we render ourselves liable to innumerable emotional upsets. No one maintains that it is easy to accept life's tragic inevitables. Yet on our ability to face them, accept them, make the best of them, and then quietly forget them, depends our inward quietness and our outward composure. "The cup which my Father giveth me, shall I not drink it?" Behind those familiar words lies a philosophy of life and an attitude toward life which those who seek to share Jesus' self-mastery must understand and adopt.

Materials for the Home Emphasis

(Continued from page 24)

own and other denominational headquarters for lists of their materials on religion in the home.

Other sources of splendid pamphlets and leaflets on problems of child development, perplexing home situations, and the relation between home and church may be secured from the following sources. Write for price lists.

American Association of University Women, 1634 I Street, N. W., Washington, D. C.
American Social Hygiene Association, 50 West 50th Street, New York City.
Child Study Association of America, 221 West 57th Street, New York City.
Committee on Marriage and the Home, Federal Council of Churches, 105 East 22nd Street, New York City.
Iowa Child Welfare Research Station, State University of Iowa, Iowa City.
National Committee for Mental Hygiene, 450 Seventh Avenue, New York City.
National Congress of Parents and Teachers, 1201 Sixteenth Street, N. W., Washington, D. C.
National Council of Parent Education, 60 East 42nd Street, New York City.
Office of Education, United States Department of the Interior, Washington, D. C.
The Parents' Publishing Association, Inc., 114 East 32nd Street, New York City.

Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Affairs of a Gentleman (Paul Lukas, Leila Hyams) (Universal) When famous novelist is found dead, it looks like suicide. Flashback method then reveals past sordid affairs with women, pointing to murder motive. Suspense well maintained, and good acting compensates in some measure for sordid story.
For A: Depends on taste *For Y:* Certainly not *For C:* No

Affairs of Cellini (Frederic March) (U. A.) The various amours of the artist Cellini, the vain, insipid Duke of Florence (expertly portrayed by Frank Morgan), and the amorous Duchess make for highly spiced, hilariously amusing farce, with elaborate and colorful settings of 16th century France.
For A: Very good of kind *For Y:* By no means *For C:* No

Call It Luck (Herbert Mundin) (Fox) Simple, homely story about a London cabby. Wins heavily on Derby, then victimized by crooks on horse deal, getting an apparently worthless nag instead of fine race horse. Unexpected events result in horse finally making good in hilarious climax.
For A: Hardly *For Y:* Harmless *For C:* Fair

Cat's Paw, The (Harold Lloyd, Una Merkel) (Fox) Trusting son of missionary in China comes to America and becomes innocently involved with crooked politicians and racketeers. Clever, suspenseful, highly amusing farcical situations, with hero turning tables on crooks in hilarious, though grim climax. Some strong scare scenes.
For A: ***Very good*** *For Y:* ***Very good*** *For C:* Mostly good

Down to Their Last Yacht (Polly Moran, Sidney Blackmer) (RKO) Crazy farce-comedy with laughs, crudities and poor taste. A yacht, last possession of aristocratic family, is summarily rented for hilarious voyage by newly-rich racketeers and roughnecks. Big feature—savage isle, native dances and Mary Boland as Queen of the Zulus!
For A: Stupid *For Y:* Hardly *For C:* No

Great Flirtation, The (Adolphe Menjou, Elissa Landi) (Paramount) Pretentious story of stormy married life of two temperamental stage stars. Colorful, well-acted, but confused by endless reversal of mood. His egotism gets monotonous, wrangling tiresome. Too unsympathetic for his final failure to be very pathetic.
For A: Perhaps *For Y:* No *For C:* No

Hat, Coat and Glove (Ricardo Cortez) (RKO) Unfaithful wife-heroine enlists lawyer-husband-hero to defend her paramour on murder charge. The depressed and depressing hero broods throughout but cleverly evolves happy ending for the unhealthy mess. Part triangle drama, part maudlin melodrama.
For A: Depends on taste *For Y:* Certainly not *For C:* No

Hell Cat, The (Ann Sothern, Robt. Armstrong) (Columbia) Lively, slangy newspaper story. Plentiful mixture of crime and "socks on the jaw," but too largely burlesque to be particularly harmful. Society girl's vengeance on hopelessly conceited reporter mildly amusing, but weak acting and improbabilities detract.
For A: Mediocre *For Y:* Hardly *For C:* No

Here Comes the Groom (Jack Haley, Mary Boland) (Paramount) Hilarious nonsense about hero attempting crime instead of piccolo-playing because financee wants him a he-man. Failing, he escapes jail by posing as radio crooner-bridegroom. Haley's clowning notably fine, but more or less dubious dialog and situation.
For A: Fair of kind *For Y:* Better not *For C:* No

Housewife (Bette Davis, George Brent) (Warner) Dull, trite, unconvincing triangle affair, following familiar pattern of the plodding husband prodded by devoted wife into sudden, amazing financial success. Then menace of amorous vamp, with husband's realization of wife's worth in time to avoid divorce.
For *A:* Dull *For Y:* Hardly *For C:* No interest

Kiss and Make Up (Cary Grant, Genevieve Tobin) (Paramount) Sophisticated, often laughable farce, about glamorous doctor and his eye-filling beauty institute. He fascinates women, marries his prize product, regrets, and loyal secretary wins out instead. Supposed satire lost in continuous physiology of background and dialog.
For A: Hardly *For Y:* Better not *For C:* No

Lady Is Willing, The (Leslie Howard) (Columbia) British-made farce, amusing in spots, dull in others. As detective in bearded disguise, hero succeeds in amusing scheme to recoup money from fake stock promoter. Latter is also philanderer, so romance between neglected wife and hero, leaving husband to mistress.
For A: Fair *For Y:* Better not *For C:* No

Let's Talk It Over (Mae Clarke, Chester Morris) (Universal) Crude, swaggering sailor is transformed into "gentleman" through interest of society playgirl. He learns it was a wager instead of kindness, upbraids her, crashes with car, but lives for happy ending. Trivial stuff with background of idleness and drinking.
For A: Mediocre *For Y:* Doubtful *For C:* No

Let's Try Again (Diana Wynyard, Clive Brook) (RKO) Two intelligent people, their marriage seemingly having failed, determine finally to work out their problem, and avoid divorce. Mature social drama, done with taste, dignity and much charm and humor. Probably too restrained and subtle for popular taste.
For A: ***Very good*** *For Y:* Very mature *For C:* No interest

Life of Vergie Winters (Ann Harding, John Boles) (RKO) Serious, finely acted role of village-heroine, whose genuine, life-long love affair with rising local hero was made illegitimate by a heartless lie. Depressing situation, murder complications, false charges, finally solved for child and parents.
For A: Very good of kind *For Y:* Certainly not *For C:* No

Love Captive, The (Nils Asther, Gloria Stuart) (Universal) Dreary stuff about quack doctor and his hypnotic cures, which arouse enmity of medical profession. Motivation often obscure, plot confused, and character of hypnotist never clearly defined, but entire situation thoroughly unpleasant with sensational climax.
For A: Poor *For Y:* Unwholesome *For C:* No

Man with Two Faces, The (Edward Robinson) (First Nat'l) Sinister, hypnotic influence of menacing husband threatens reason and life of talented actress, until brother, in skillful character disguise, kills him. Unconvincing, well-acted, and with ultimate apprehension by police giving promise of acquittal.
For A: Interesting of kind *For Y:* Unwholesome *For C:* No

Merry Frinks, The (Aline MacMahon, Guy Kibbee) (Warner) Slapstick farce and realistic comedy mixed in picture of ordinary family of ne'er-do-wells kept in line only by able and devoted mother, finely played by MacMahon. Endless wrangling and squabbling by exaggerated characters rather deaden amusement values.
For A: Mediocre *For Y:* No *For C:* No

Modern Hero, A (Richard Barthelmess) (Warner) Heavy, slow-moving, well-acted drama. Illegitimate son of circus queen himself seduces lovely heroine, then offers marriage but she refuses. He wins wealth. Power and his illegitimate son his only obsessions, but he loses both in end. Rambeau notable as mother.
For A: Perhaps *For Y:* Unsuitable *For C:* No

Most Precious Thing in Life, The (Jean Arthur) (Columbia) Melodramatic, two-generation story of rich-poor marriage and problems it brings. Not always credible, very sentimental at times, but played with sincerity and with appealing atmosphere and background of real family life in college town.
For A: Fair *For Y:* ***Good*** *For C:* Harmless

Murder in the Private Car (Chas. Ruggles, Una Merkel) (MGM) A novel mixture of hokum, amusing farce, and melodramatic murder mystery with very thrilling climax when car breaks loose. Wholesale murders take place in rear car of transcontinental train accompanied by usual scare devices. Exceedingly deft comedy.
For A: Fair of kind *For Y:* Exciting *For C:* Too exciting

Notorious Sophie Lang, The (Gertrude Michael) (Paramount) Excellent crook-detective film with fine cast. Two arch-crooks, hero and heroine, are first rivals, then lovers, after series of clever jewel thefts and thrilling escapes, and still scot-free at the end. Errol and Skipworth do fine comedy parts.
For A: Good of kind *For Y:* Doubtful *For C:* No

Now and Forever (Gary Cooper, Carole Lombard, Shirley Temple) (Paramount) Engaging, super-clever child only decent element. Hero-father and heroine-mistress roam world glamorously, cheating their way. He tries to sell child, commits murder, till child is conveniently "placed" and the two resume old life, happy though hunted.
For A: Depends on taste *For Y:* Unwholesome *For C:* By no means

One More River (Diana Wynyward, Colin Clive) (Universal) Notable screening of novel done with great charm and beauty of settings, and with authentic, restrained character portrayals by outstanding cast. Concerns fine heroine's marital unhappiness with bestial husband and difficult problem under English divorce laws.
For A: ***Excellent*** *For Y:* Mature *For C:* No interest

Paris Interlude (Madge Evans, O. Kruger, R. Young) (MGM) Makes glamorous hero of hard-drinking, irresponsible news reporter, who deserts heroine, is later reported killed, but turns up on eve of her marriage to pal. Then noble self-sacrifice. Paris bar background for most of action. Unconvincing stuff, well acted.
For A: Hardly *For Y:* Better not *For C:* No

Private Scandal (Zasu Pitts, Ned Sparks) (Paramount) Crazy hash of nonsense farce and murder-mystery. Uneven in interest, largely hokum, but often very laughable. Sparks at his best as wise-cracking detective. Manages to include some rather risque dialog and situations.
For A: Fair of kind *For Y:* Doubtful *For C:* No

Scarlet Empress, The (Marlene Dietrich) (Paramount) Pretentious, costly presentation of lurid history which manages to bury characters and drama under gorgeous costumes, gigantic settings, countless grotesque "props," and deafening sound. No restraint or selection. Ponderous, barbaric, tiring. An extraordinary screenful.
For A: Hardly *For Y:* By no means *For C:* No

She Loves Me Not (Bing Crosby, Miriam Hopkins) (Paramount) Hilarious farce about complications arising from discovery of chorus-girl, dressed as boy, hiding from police in students' rooms at Princeton. Parts amusing, with appealing romance, but whole in dubious taste, with cheap and wildly burlesqued situations.
For A: Depends on taste *For Y:* Doubtful *For C:* No

Springtime for Henry (Otto Kruger, Nancy Carroll) (Fox) Ultra-sophisticated, romantic farce centering around affairs of a gay, philandering bachelor. Slow-moving story with tawdry dialog and flat comedy. Well staged, but lacking lightness of touch necessary to this type of film. Waste of good cast.
For A: Poor *For Y:* Certainly not *For C:* No

Treasure Island (Wallace Beery, Jackie Cooper) (MGM) Expert, realistic version of classic, with notable beauty of settings and photography. Scenes of violence and bloodshed—faithful to story—strong for sensitive children but Beery's "Silver" softened too good-natured, crafty rogue. Thrilling, romantic adventure.
For A: ***Excellent*** *For Y:* ***Excellent*** *For C:* ***Good but exciting***

Very Honorable Guy, A (Joe E. Brown) (First Nat'l) Distinctly different from previous Brown pictures. Native honesty gets him involved with gangsters, life in peril, but hilarious events and sudden luck at gambling save the day. Hardly wholesome in atmosphere, character or motive.
For A: Hardly *For Y:* Doubtful *For C:* No

World Moves On, The (Franchot Tone) (Fox) Very serious picture about strength and weakness in great international family over a century, ably acted and directed, with notably striking war scenes. But it contains and attempts too much, hence is often ponderous, confused, and even tiresome.
For A: Heavy *For Y:* Heavy *For C:* No

What's Happening in Religious Education

THE sixteenth national observance of Children's Book Week will be held from November 11 to 17 this year. "Knowledge and Adventure—Through Reading" will be the theme of book talks and exhibits in public libraries, schools, and bookshops during the Week. Speakers at parents' meetings and at children's meetings will emphasize the fact that whatever hobby horse a child chooses to ride, whatever trail of information he wants to pursue—books are altogether essential and delightful companions along the way. In many church schools, classes will arrange to visit the special Book Week exhibits at the public library in a group, or ask a representative of the library or of a local bookshop to come to the church to give a talk during the Week.

A new poster in color, also a booklet of program suggestions are available from the Book Week headquarters office, the National Association of Book Publishers, 347 Fifth Avenue, New York City. These will be sent upon receipt of a twenty-five cent fee.

THE Department of Religious Education of the United Christian Missionary Society has recently made several new appointments in its field staff. Mr. John W. Harms, formerly Director in the Eastern Area, has been appointed Director of Religious Education for Indiana. He began his duties on September 1. Mr. H. L. Pickerill, formerly Director for Indiana and Michigan, has left Indiana to devote his whole time to Michigan as Director of Religious Education and Student Work for that state. He began his new work on July 1.

Rev. Charles S. Van Winkle, pastor for five and one-half years of the First Christian Church at Waycross, Georgia, was called to fill the vacancy of Mr. Harms as field worker for the Eastern Area.

Miss Genefrede Harris has been appointed as the new field worker in the Northern Area to fill the vacancy left by the death of Miss Eva Callarman. Miss Harris took up her duties in the Northern Area on September 1. She has an exceptionally fine educational background, and is well equipped for religious education field service. For the past two years she has been taking graduate work in the Divinity School at the University of Chicago.

REV. Fred H. Willkens took up his new duties the first of September as pastor of St. Peter's Evangelical Church in Pittsburgh, Pennsylvania. He was formerly associate executive secretary of the Rochester and Monroe County (New York) Federation of Churches.

THE Fourth Biennial Conference of the National Council of Parent Education for workers in family and parent education will be devoted to a consideration of "Social Philosophy for Education in Parenthood and Family Life." It will be held in Washington, D. C., November 1, 2, and 3, at the Wardman Park Hotel, and will be preceded by a meeting of the Council. While this conference is arranged and conducted by Council member organization representatives and by professionals affiliated with the Council, all members of the professions whose work includes any form of family and parent education are invited to attend.

MR. R. E. MAGILL, Executive Secretary of the Executive Committee of Religious Education and Publication of the Presbyterian Church, U. S., retired from office on September 1. Mr. Magill has reached the retirement age set by the General Assembly of his church, 70 years. His has been a remarkable service, not only to his own denomination, but also to cooperative work, for he has for many years been one of the outstanding leaders in the work of the International Council. Members of the Executive Committee of Religious Education and Publication sincerely regretted that the time for retirement had come and expressed highest appreciation for his services in a resolution, only a brief portion of which can be printed here:

"To have served a great church over a period of thirty-one years and more is a memorable feat. To have served the whole of a great church in a most acceptable manner over such a period of time is still more memorable. Such has been the real life work of Mr. R. E. Magill . . . It is his to know that he is enshrined in the hearts and confidence of multitudes of people. His monument is a great business carried on not for material profit, but that truth, which is more precious than gold or silver, might be spread abroad. We wish for him many more years of contented and useful life, and assure him of our deepest and most sincere esteem."

MISS ELIZABETH HARRIS, formerly a professor of religious education at Boston University, has accepted a position as director of weekday religious education in Honolulu under the Honolulu Inter-Church Federation. She goes to take over the work which has been so successfully carried on under the leadership of Mr. Logan A. Pruitt for the past ten years.

Book Four
The International Curriculum Guide
Christian Education of Adults

It is particularly appropriate that Book Four of the INTERNATIONAL CURRICULUM GUIDE on *Christian Education of Adults* should be made available just as the "Christ in the Life of the Home" emphasis is getting under way. This material has been developed cooperatively by the Committee on Religious Education of Adults and the Joint Committee on Family and Parent Education, and is published in two attractively bound, mimeographed books as follows:

Part One, containing Chapters I to V inclusive, on "The General Program for the Christian Education of Adults" and "The Home and Extension Program."

Price 50c

Part Two, containing Chapter VI, "Christian Education in Family Life and Parenthood."

Price 50c

Order from
The International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.
Cash with order

AT THE last annual meeting of the International Council of Religious Education it was voted to hold the next annual meeting in Chicago, February 11 to 18, 1935.

The general schedule of the meetings will be as follows, subject to possible changes: Monday and Tuesday, February 11 and 12—Meetings of Committees of the Educational Commission; Wednesday, Thursday, and Friday, February 13, 14, and 15—Meetings of the Professional Advisory Sections; Friday evening, February 15, through Saturday, February 16—Meeting of the Educational Commission; Monday, February 18, Meeting of the Executive Committee of the Council.

Later announcements will be made regarding program and place of meeting.

THE Committee on Religious Education of the First Presbyterian Church, Ann Arbor, Michigan, sponsored a Religious Education Conference on July 14 and 15. The theme of the conference, which was designed to stimulate interest in and discussion of problems having to do with individual and corporate worship, was "Worship and the Conservation of Values."

FOLLOWING the retirement of Mr. R. E. Magill and the deaths of Dr. Glass and Dr. Lapsley, the General Assembly of the Presbyterian Church, U. S. appointed Dr. Edward D. Grant as Secretary of Publication and Dr. John L. Fairly as Executive Secretary of Religious Education. Dr. Fairly will serve as editor-in-chief of all publications and will have charge of all curriculum building and program construction activities. Dr. Grant will be responsible for the business and financial departments and the administration of the program of religious education, including supervision of the promotional and field activities of the synodical and presbyterial directors, the educational staff, and the field staff.

THE twenty-fifth anniversary of the endowment of the Alexander Campbell Hopkins Chair of Bible School Pedagogy in The College of the Bible, Lexington, Kentucky, will be observed September 26 to 28. During the anniversary observance, Dr. Robert M. Hopkins, Secretary of the World Sunday School Association and son of Alexander Campbell Hopkins, will deliver a series of lectures on religious education. Professor William Clayton Bower, Head of the Department of Practical Theology of the Divinity School of the University of Chicago, and formerly professor of religious education in The College of the Bible, will deliver one of the principal addresses.

REV. RUFUS D. BOWMAN, formerly General Secretary of the Board of Christian Education of the Church of the Brethren, with headquarters at Elgin, Illinois, resigned that position, effective September 1, to take up pastoral work. He is succeeded by Mr. M. R. Zigler.

ONE of the interesting features of the Western New York Summer School of Christian Education this year was the enrolment of four American Indian students from the Cattaraugus Indian Reservation. In addition to the scholastic program of the school, the girls found great enjoyment in soft ball, swimming, and tennis. The instructors spoke enthusiastically of the high grade of work which the girls did, and at the close of

e session each one received two standard raining certificates issued by the International Council of Religious Education. he faculty felt that this was a fine expeence in inter-racial friendliness, and exessed the hope that the girls might have e privilege of attending the school again ext year.

MANY Protestant church organizations have pledged whole-hearted support to he Catholic "Legion of Decency" campaign. owever, Protestant action has been adanced with the issuance of a statement by he Federal Council of Churches, at its Executive Committee meeting on June 22, raising the Catholic and Jewish efforts for more wholesome movies and aligning its onstituent Protestant denominations behind he campaign. The statement by the Federal Council brings to a clear focus the rogram in behalf of better motion pictures hich it has been developing during the past ree years, the central emphasis of which upon the withholding of the patronage f church members from objectionable theters that show objectionable films. While o white list or black list is to be published, he Council urges its constituency to exercise discriminating selection based upon the erusal of such reviewing services as "The ational Film Estimates" of *The Educational Screen*, published in such magazines as he *International Journal*.

As a means of education for a united upport of the program, the Federal Council as designated the third Sunday in October s an occasion when pastors of all denominaions will be urged to discuss the problem f the moral influence of the movies and to impress upon persons the importance of denying patronage to objectionable films.

A WOMEN'S Advisory Council of the National Conference of Jews and Christians has been formed, with Dorothy Canfield Fisher as Chairman of the Council. The purpose of the Council, according to Mrs. Fisher, is to "create a body of influential women in America who will promote the ideals of the National Conference of Jews and Christians and thus add strength to the efforts of those who actively work in behalf of a broader tolerance in our social life." Mrs. Fisher also declared: "We hope that the Women's Advisory Council, through the home, the school, the women's clubs, and the community, will exert an important influence in the direction not only of banishing group hatreds from our shores, but in getting those of various faiths to work together for common American ideals for the greater glory of our country."

PARENT education activities are included in the Federal Emergency Education Programs for 1934-35. These activities may be developed as independent emergency education projects, or may be included in programs of general, adult, vocational homemaking, literacy, or nursery education. Funds have been provided by the Federal Relief Administration for the appointment (by state relief and education officials jointly) of state supervisors of projects in emergency education. The Parent Education office of the Educational Division of the Federal Emergency Relief Administration will continue to offer consultation service and some assistance in the preparation and distribution of materials.

During 1933-34, twenty-one states employed parent education supervisors in connection with their emergency education programs. A summary of emergency parent education activities in these states will be published by the National Council of Parent Education early in the fall.

THE American Bible Society distributed 2,969 volumes of Scriptures for the blind from the Bible House in New York City last year in seven different embossed systems. They were furnished at the special price of twenty-five cents a volume, although costing $2 to $8 a volume. The Society is in its 99th year of supplying embossed Scriptures to the blind.

Dramatic Materials

FOR THANKSGIVING

"Stephen Becomes a Pilgrim," a one-act play by Leslie G. Cameron, in the *Journal* for October, 1931. (This issue also contains a graded list of Christmas plays and pageants).....15c

FOR CHRISTMAS

"O Come, Let Us Adore Him," a service of worship for all ages, by Edna M. Baxter. A reprint from the *Journal* for December, 1929.....10c

"Come to the Manger," a pageant by Elizabeth Edland, in the *Journal* for November, 1932.....15c

"Peace I Give Unto You," a play with an accompanying service of worship, by Dorothy Clarke Wilson, in the *Journal* for December, 1932.....15c

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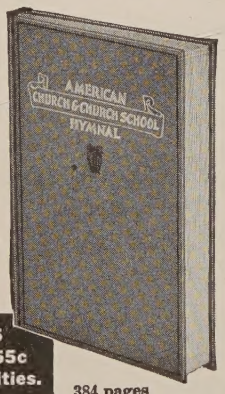

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NURSERY GROUP

FOR the first time we are presenting a Nursery Group course as part of our Westminster Departmental Graded Materials for the church school. Here are suggestions which are receiving a hearty welcome from Nursery Group leaders who have been seeking a practical program.

GUIDING NURSERY CHILDREN IN HOME AND CHURCH, by Eva B. McCALLUM, $1.50.

This book of 240 pages contains materials exactly adapted to the understanding of the three-year-old children. The aim is to develop their innate religious tendencies. Contents of the book include source materials for the teacher, stories from the Bible and everyday experiences of the little child, rimes that interpret the child world, and songs adapted for voices and minds of three-year-olds. This book contains teachers' suggestions for the entire year.

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Each set contains thirteen four-page leaflets, one for each Sunday in the quarter. Attractive pictures in four colors are used for the front covers. Each leaflet contains stories for the teacher to tell. A new feature is the inclosure with each set of leaflets of a four-page folder for parents containing suggestions for the child's religious development. In ordering, specify section desired. Sections number from one to four.

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The Making of a Good Home

(Continued from page 6)

our family does," and to accept this way in loving faith.

Growing in this atmosphere of mutual love and trust and confidence, the child should feel no motive for deceit toward other members in the family—the first step in honesty and truthfulness beyond it.

An atmosphere of tolerance will pervade the home where none will speak save with respect about another's dress or person, faith, or any other matter precious to him. While all will live practically in this home, those things not made with hands will be held aloft as most worth while, and the finer emotions of pity, sympathy, and concern for others' welfare will be cultivated.

In the best home, as I see it, the parents will keep alive some or all of the religious ceremonies of their forefathers: such as, grace at meals, family Bible reading, family prayers; and these religious practices at home will be done with reverence and sincerity. Parents, while never alluding with disparagement to other faiths, will tell the children what they themselves believe and then try to live as they profess. They will go to church and Sunday school with their children, making it an unbroken habit and finding, we hope, a church with services attractive to childhood and youth. Then if these parents all along have won the genuine affection and esteem of these children who have grown up lovingly and happily with them, these children might reasonably be expected to embrace on their own free will and accord the family faith. But if a child should choose another church or even none, he would still be loved and made to feel secure in this good home.

Trails of Beauty

(Continued from page 13)

"We never thought of searching for beauty in so many things," said a girl from another church, who attended our meetings. Together with a number of others she had gone back to work in her own church now.

One girl frankly admitted that she had been very selfish about having "younger kids" come to our meetings. "Now I see that such beauty is to be shared, and these younger people ought to have the same chance that we have had."

"And I, for another, am going to try never to spoil the beauty of anyone's life by causing him trouble, if I can possibly help it," remarked another member of the group.

One of the boys very recently chose as his subject "Applied Christianity," and it was a different Christianity from that of two years ago. When people will sit for hours lost in the experiences of Christ as great artists have seen them, when young people are forgetful of self as they gaze at the face of Christ, there is a silent influence which we can neither guess nor measure.

In our day which has such an abundance of art, music and literature, how can persons say, "What can I find to talk about at the next meeting?" It would seem more reasonable to hear them ask, "What can I afford to leave out?" A kind of false curtain separates us from life.

Whether we are working with children, young people or adults—enthusiasm, sincerity, new approaches to old subjects, and intense interest in every phase of life will be appealing factors. We must realize, also, that universal principles which belong to all ages and all people rather than local interpretations of small ideas, will be the lasting good. With such unlimited power of the arts and countless other influences at our disposal, dare we do less than make openings for high thoughts, and can we do more than to help connect life with Christ and God?

The Rebirth of a Country Church

(Continued from page 8)

vided for in the constitution." I recognized the cogency of this argument and suggested that the article be taken out of the body of the constitution and placed at the end as a protocol attached to the constitution and in force as a part of it for a limited period of time. In this form the completed document was presented to the business session of the church, where again the whole idea was subjected to thorough discussion. It was adopted without a dissenting vote. This means that after a year of experimentation, the church will again vote on the protocol either to continue or to discard it. This gives us constitutional sanction without making the plan permanent prematurely.

The steps by which this organization was adopted were: (1) presentation of an integrated program which would make all ages aware of their relationship to the church; (2) formulation by a committee of the plan for developing this program; (3) discussion of it in an informal meeting of all responsible members; (4) revision for presentation to the church; and (5) adoption in the form of a protocol attached to the constitution and in force for a limited period of time. At no point was this organization superimposed. It was developed cooperatively.

The November Journal will continue this story with an account of the procedures used in developing the program.

NEW BOOKS

At this time of year, churches and clubs are completing plans for their mission study work for the year. We are, therefore, giving the major portion of our book review space this month to an annotated list of the mission study materials for this year. They are classified by home and foreign missions under five age groups. These materials may be secured through denominational publishers or direct from the Missionary Education Movement, 150 Fifth Avenue, New York City.

For Adults

Foreign Missions

Suzuki Looks at Japan. By Willis C. Lamott. Price: cloth, $1.00; paper, 60 cents.

Suzuki is a typical well-educated, devoted, Japanese Christian. Through his eyes we see the complex life of contemporary Japan. Mr. Lamott challenges North American Christians to enter a deeper understanding of the critical conditions confronting their Christian brethren in Japan and into new forms of cooperation with them in the service of Christ.

A Course for Leaders of Adult Groups Studying Japan. By T. H. P. Sailer. Price: paper, 25 cents.

While based primarily upon *Suzuki Looks at Japan,* this pamphlet also draws upon other helpful materials and outlines the plan and procedure for a general course on Christianity in Japan.

Japanese Women Speak. By Michi Kawai and Ochimi Kubushiro. Price: cloth, $1.00; paper, 50 cents. Leader's pamphlet, "How To Use," 15 cents.

This book emphasizes the work which has been accomplished for the Christian women of Japan and shows how they are carrying on in winning Japan for Christ. A call to America and Japan to work together for peace.

Christ and Japan. By Toyohiko Kagawa. Price: cloth, $1.00; paper, 50 cents.

In this new book, Kagawa discusses intimately the problems of his people. We see the soul of Japan as it emerges from drowsy medievalism into the clamant modern age. He throws a strong light on Japanese character, its strength and weakness, and speaks boldly on Japan's international problems. Kagawa presents a stirring message on Japan's need for Christ and an appeal for closer fellowship between East and West in carrying forward the Christian mission.

Japan Speaks for Herself. Special price: paper, 35 cents.

A symposium interpreting the Christian movement from the standpoint of the Japanese themselves. For general reading and for reference use.

Home Missions

Orientals in American Life. By Albert W. Palmer. Price: cloth, $1.00; paper, 60 cents.

Dr. Palmer, out of his long experience among Orientals living in the United States and Hawaii, has shown how the relations between Americans and their neighbors of Oriental origin are bound up with Far Eastern problems of the most critical importance. He describes the work of home missions among the Chinese, Japanese, and Filipinos on this continent and points out its bearing upon the solution of great world issues.

A Course for Leaders of Adult Groups Studying the Orientals in the United States. By Margaret I. Marston. Price: paper, 25 cents.

This pamphlet is a helpful guide to the study of the book by Dr. Palmer and to the use of other materials on the general subject of home missions among Oriental peoples.

Home Missions Today and Tomorrow; a Review and Forecast. Edited by Hermann N. Morse. Price: cloth, $2.00.

This is the product of six years of extensive surveys and intensive studies in all phases of home missions carried on by the Home Missions Council. A valuable book for church leaders and missionary society workers who would keep abreast of home mission progress.

For Young People and Seniors

Foreign Missions

World Tides in the Far East. By Basil Mathews. Price: cloth, $1.00; paper, 60 cents.

Dr. Mathews tells how the modern world's center of economic and political gravity has shifted to the Far East. World conditions are now being reproduced in China and Japan; world tides are breaching these ancient civilizations. Christianity and communism, industrial exploitation and a new social order are the outstanding conflicts in the Orient of which we can no longer remain indifferent spectators.

Typhoon Days in Japan. By Robert Steward Spencer. Price: cloth, $1.00; paper, 60 cents.

The author reveals with sympathetic insight the ordeal through which Japan is passing. Industrialism replaces the sylvan quiet of feudalism. Western civilization, with strange war cries and shibboleths, modern ideas uprooting ancient custom, Christian ideals contrasting with those of Buddhism and Shinto, make life puzzling and lonely to the eager, ambitious youth of Japan.

A Young People's Course on Japan. By John Irwin. Price: paper, 25 cents.

Study, discussion, and activities for young people and seniors. Based on the several new books.

Home Missions

Out of the Far East. By Allan A. Hunter. Price: cloth, $1.00; paper, 60 cents.

A book of adventures in Christian friendship with Orientals in our midst. What is behind men's masks, whether East or West? What is happening in the lives of Oriental neighbors whose background lies across the wide Pacific, whose present and future lies in paths we tread today? Does "barbed wire" divide us from them? Do economic and social handicaps complicate their gallant struggle to make good in a Christian country? Mr. Hunter's intimate knowledge of the Far East and of Oriental young people living in America enables him to answer these questions in a way that youth everywhere will find stimulating both for individual reading and for group discussion.

A Young People's Course on Orientals in the United States. By James F. Riggs. Price: paper, 25 cents.

Based primarily on *Out of the Far East.*

Land of All Nations. By Margaret R. Seebach. Special price: cloth, 50 cents; paper, 25 cents.

A reading book of biographical sketches about people of various races living in the United States. Two sketches of Orientals.

For Intermediates

Foreign Missions

Japan and Her People. By Ethel M. Hughes. Price: cloth, $1.00; paper, 60 cents.

Stories of a Japanese family and picturesque descriptions of everyday life and of Christian missions in their country.

A Course on Japan for Junior High School Groups. By Nona M. Diehl. Price: paper, 25 cents.

Based on *Japan and Her People* and other books.

Young Japan. By Mabel Gardner Kerschner. Special price 25 cents.

First published in 1923, especially helpful in planning program meetings. Quantity limited.

Home Missions

Gold Mountain. By Philip F. Payne. Price: cloth, $1.00; paper, 60 cents.

If you think Orientals are inscrutable, this book of stories will show the warm, human side we neglect to discover and cultivate. Their romantic history in America begins almost with our Forty-Niners on the Pacific Coast and ends with American-born Chinese and Japanese who are unable to speak anything but English, or live and work anywhere but in America.

A Course on Orientals in the United States for Junior High School Groups. By Hazel Harker. Price: paper, 25 cents.

Based on *Gold Mountain* and other books.

For Juniors

Foreign Missions

Japanese Here and There. By Margaret E. Forsyth. Price: boards, $1.00; paper, 75 cents.

A combined foreign and home missions text on the Japanese both in Japan and in the United States. This book gives suggestions for procedures and activities on the following topics: School Life, Home Life, Earning a Living.

Japanese Art Exhibit

Because Japan is the country which the churches have selected for special study this year, the Shima Art Company, Inc., 6 West 57th Street, New York City, has prepared a loan exhibit of Japanese woodblock prints which is available without cost, except for postage each way, to church groups. The collection consists of about fifty large prints, forty-five medium-size prints, and fifty assorted card sizes. They are unusually attractive, moderately priced prints which are imported from a well-known Tokio firm. Address all inquiries to the Shima Art Company.

Friends in Nippon. By Dorothy F. McConnell. Price: cloth, 75 cents; paper, 50 cents.

A series of stories about boys and girls in Japan.

If I Lived in Japan. By Gwendoline Barclay. Price: paper, 40 cents.

An interesting, little book describing manners and customs, home life, and other interesting features of Japanese life.

HOME MISSIONS

Rainbow Bridge. By Florence Crannell Means. Price: cloth, $1.50; paper, 75 cents.

The Miyata children are startled by the announcement by their father that they are going to America to live. From the moment they embark until the story closes, there is one exciting adventure after another.

For Primaries

FOREIGN MISSIONS

Kin Chan and the Crab. By Berthae Harris Converse and Mabel Garrett Wagner. Price: boards, $1.00; paper, 75 cents.

A text on Japan containing stories and suggestions for activities and worship.

Little Kin Chan. By Berthae Harris Converse. Special price: cloth, 75 cents.

The delightful stories of Little Kin Chan in reading-book form for the children themselves. Little Kin Chan and her dog, the Crab, have many adventures and much fun, in the course of which the "missionary lady" plays an important part.

HOME MISSIONS

Oriental Friends in the United States. By Katherine Smith Adams. Price: boards, $1.00; paper, 75 cents.

A text containing units of work on the Chinese, Japanese, and Filipinos. Teaching suggestions are given, as well as source material and suggestions for worship.

The World in a Barn. By Gertrude Chandler Warner. Special price $1.00.

One of the most popular children's reading books published by the Missionary Education Movement in recent years. Very appropriate for use with the theme of the year, as several of its stories relate to Oriental children in the United States.

We Have an Altar. By Clarence Tucker Craig. New York, The Abingdon Press, 1934. 105 p. Price $1.00.

Not the desire to publish a book, but the sense of a real need must have led the author to make this contribution to those who guide worshipers in observing the communion rite. About the only real symbolism left in the Protestant Church following the reform was that found in the communion. Yet, one may entertain a sense of regret over the lack of inspiration and meaning in too many of the commemorating services of our Lord's death.

This book will help the pastor enrich the content of the service and give it not only a high intellectual tone, but a rich emotional thrust as well.

There is a special service for each month in the year, including an introductory message together with brief, beautiful, concrete table dismissals. At the end of the book there is a thoughtful "Liturgy for Our Day" which links historical meanings with the vibrant issues of our day. Pastors will find this liturgy of significant value in a communion service.

—R. A. B.

Religion in Shoes, or Brother Bryan of Birmingham. By Hunter B. Blakely. Published for the author by Presbyterian Committee of Publication, Richmond, Virginia, 1934. 186 p. Price $1.50.

The story of one "who thought not of his own food or raiment or pleasure, but went from door to door carrying the Gospel of love to the sin-laden and the broken-hearted" in Birmingham, that great industrial city.

Books Received

Christ Our Authority. Proceedings of the Third Southwide B. Y. P. U. Conference, Nashville, Tennessee, December 27-29, 1933. Edited by J. E. Lambdin. Auspices of the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee. 246 p. Price 50 cents.

Sails and Anchors. By Harold Cooke Phillips. Philadelphia, The Judson Press, 1934. 180 p. Price $1.00.

Creative Teaching. Letters to a Church School Teacher. Revised edition. By John Wallace Suter, Jr. New York, The Macmillan Company, 1934. 155 p. Price $1.25.

The Sin of Being Ordinary. A book of sermons by Frank B. Fagerburg. Philadelphia, The Judson Press, 1934. 155 p. Price $1.00.

Reality In Religion. A book of sermons by John MacNeill. Philadelphia, The Judson Press, 1934. 158 p. Price $1.00.

The Lutheran Church In American History. Revised Edition. By Abdel Ross Wentz. Philadelphia, The United Lutheran Publication House, 1933. 465 p. Price $2.00.

Celia's Choice. By Edith Vezolles Davis. Boston, Lothrop, Lee & Shepard Co., 1933. 319 p. Price $1.50.

For Times Out of Joint. A book of sermons by Charles Lyon Seasholes. Philadelphia, The Judson Press, 1934. 174 p. Price $1.00.

Elemental Religion. By L. P. Jacks. New York, Harper & Brothers, 1934. 143 p. Price $1.75.

The Lyman Beecher Lectures for 1933, with three sermons on the main topic.

The Shadow of the Broad Brim. The Life-Story of Charles Haddon Spurgeon: Heir of the Puritans. By Richard Ellsworth Day. Philadelphia, The Judson Press, 1934. 236 p. Price $1.50.

Where Are the Dead? By Herbert G. Stockwell. Philadelphia, The John C. Winston Company, 1933. 295 p.

Left-Handed Folks. A book of sermons by William S. Abernethy. Philadelphia, The Judson Press, 1933. 182 p. Price $1.00.

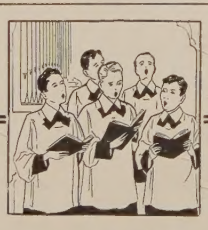
Sermons For Everyday Living. By Albert W. Beaven. Philadelphia, The Judson Press, 1933. 138 p. Price $1.00.

From Skepticism to Faith. Ten sermons by Charles Fiske. New York, Harper & Brothers, 1934. 124 p. Price $1.00.

Pepper. A Dog's Own Story. By Hugh King Harris. Boston, Lothrop, Lee & Shepard Co., 1933. 253 p. Price $1.50.

Zorra. By Vance Joseph Hoyt. Boston, Lothrop, Lee & Shepard Co., 1933. 125 p. Price $1.50.

A Spy of '76. By A. T. Dudley. 323 p. Boston, Lothrop, Lee & Shepard Co., 1933. Price $1.75.

Chinese Rhymes for Children. By Isaac Taylor Headland. Boston, Lothrop, Lee & Shepard Co., 1933. 156 p. Price $2.00.

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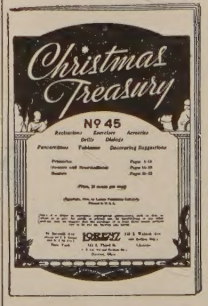

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